CONVICTION FOR THE JEWES AND CONFIRMATION and Comfort for CHRISTIANS.

Or that,

Jesus Christ is the true Messiah, and is alreadie Come.

Prooved from, and by the sacred Scriptures, the unerring rule of truth, and by other undeniable Arguments.

Together with the principall and most weightie Objections of the *Jewes* answered.

All being a loving exhortation to the *Jewes*, by him that earnestly desireth the salvation of all wearie and thirstie soules, both Jewes and Gentiles.

Written by JOHN BLACKLACH.

Isai. 51. 1. Revel. 22. 27. *Let him that is a thirst come, for the Spirit, and the Bride say come, and whosoever will come, and take of the water of life freely.*

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BIBLIOTHECA

The Authors Epistle to the English.

DEarely beloved Countrymen of the English Nation, Men, Brethren, and Fathers, to you I wish and desire, the same comfort (of your bodies in this world, and everlasting salvation to your soules in Gods heavenly kingdome) that I doe to my selfe; having been long absent from my Native Countrey of *England*, I know not (so well as many others) what might be most acceptable to you, I would I had something (that might be acceptable) to bestow and to present you withall.

The wealth of this world, I have not much, though that little that I have, is much more then I doe deserve; this I enjoy in a good measure, that having bread for the day I am content therewith, and desire to be thankfull to God for it.

Had I this worlds wealth, considering that it could not free mee from the manifold evills, to which wee mortalls are subject, and considering that I could not be certaine to enjoy the best of this worlds good things, one day, I had therefore no great cause to Glory, nor to lift up my head or heart too high; and had I much riches to distribute amongst so many, it would doe but a little good, and would soone be spent and vanish; I shall therefore (in token of my love to you) present to you a small Treatise, a few lines, conteining more Comfort and good in them, then all this worlds wealth.

Certainly, when I first wrote the matters following, I did onely (as I know my former intents) entend to write privately a few lines to the Nation, (or some) of the *Jewes*, and that arose from some loving conferences (that, the *Jewes* that inhabit in another part more remote, were pleased to favour mee with) touching the true *Messiah*.

And finding that they thereby did shew mee more love, and

were more free to open themſelves in religious Matters to mee, then (I beleeve) had been ordinary; for ordinarily they are very reſerved in opening their minds, (touching the *Meſſiah*,) to us Chriſtians. And having gained this former favour from them, they added this courteſie, that at my departure, they wrote Letters to their friends at *Amſterdam* (whither I was bound) in my behalfe that they ſhould ſhew mee courteſie (I could not reade the Letters) but ſo they told mee (and I ſo beleeve) was the contents.

I conſidered in my minde how I might gratifie the former kindneſſes, and how I might ſhew my good will to that Nation; And at length I reſolved (by Gods aſſiſtance) to write as deliberately as I could to the *Jewes*, to doe (or receive from) them as much good as I could.

The Motives that moved me, upon ſecond and future thoughts, to bring this to your ſight, are as followeth.

The firſt Reaſon is in regard that ſome matters, herein contained, being of weighty and high concernment to every one (not onely *Jewes*) but alſo Chriſtians. And finding in and by the bleſſing of God upon the diligent ſearch of the Scriptures, touching the matters treated off; and finding that much comfort, confirmation, & ſtrengthening to my faith did ariſe thereby, I thought to preſent theſe to more publike ſight, then at firſt I entended. Hoping thereby that ſome drop of comfort, and ſtabliſhment, might fall into the ſoule of ſome ignorant (yet weary and thirſtie ſoule) and might put them upon further iniquirie.

Secondly, Becauſe having been long out of my Native Country of *England*, I know not any that hath written upon this ſubject, and if others have written much more copiouſly, and perſpicuouſly, I therein rejoyce, let God have the glory and praiſe, this will not hinder (though more darke) but cauſe thoſe to ſhine more bright, and plaine. And take notice of this, that if you finde any other that hath written upon this ſubject, buy and read both, doubt not but both will be worth their price; the matter is excellent, dig for it as for hidden treaſure, for faith is the roote of all Graces pleaſing to God.

To know God reconciled to thee in Jeſus Chriſt, is (both the way to, and) Eternall life.

Faith well and deeply founded (eſpecially in ſuch weightie matters) will Comfort us both in proſperitie, and in adverſitie it will uphould

uphould us in times of temptation; it is that grace that God so often and so highly commendeth; it is the way and meanes by God ordained to eternall life; and faith comes by hearing.

The reason why I have been sparing (though not wholy wanting) to produce many other writers, but the Scriptures chiefly, is.

First, Because other Authors are as he that singeth a lovely song, in a delectable tune, or as the smell of pleasant and sweet smelling flowers. But should I bring many humane Authors, (to convince the *Jewes*, who are an obstinate, and unbeleeving people) I might possibly reach their eares, but (I beleeve) I should not reach their hearts (therefore I have laboured, to produce the word of God, (which is mightie in operation) according to the measure of time, and other respects) not because I was utterly destitute of other Authors, my selfe (in former time, for many yeares together) did make it my whole employment, to reade varietie of Authors.

It was the manner of the Apostle *Peter*, 2 *Pet.* 1. 12. to be diligent to put us alwayes in remembrance of those things, though wee knew them, and were established in the present truth.

Paul may plant, and *Apollos* may water, but it is from the blessing of the Lord, that either the former, or later, doth prosper. *Peter* putteth them in remembrance of the same things, *ver.* 13. and thereby stirreth them up.

Thirdly, The price of this being but small, and the Treatise little, it is with more ease attained, and sooner read.

Fourthly, Because the weight of some of these following matters, are great, and principall fundamentall points of our faith.

Fifthly, Because it is good for every man to make diligent enquirie, and to use what helps, and furtherances may be, because wee know not into what tryalls wee may fall, and under what strong temptations some of us may be tryed amongst men that are opposite to our Religion; may wee not say, that the best of us, had need to be well established, and rooted, in our beleefe, because Satan, the world, and our owne frailties, doe dayly assault us; If then our faith faile us, wee are soone cast downe and overcome.

Object. It may be some may lightly esteeme of this, conceiving these points not to be of so great concernment.

Ans. First. It cost mee more paines to write, then them to reade, and I doe freely give them my labour, I desire but their acce-

rance. But further let mee ſay this, that to know God, and Jeſus Chriſt is life eternall. To know Jeſus Chriſt to be the true Meſſiah, and to know God, to be reconciled to mee, or thee, a Gentile by nature, is the matter, the foundation, of a lively juſtifying faith, if wee be well eſtabliſhed in this preſent truth, wee need not doubt, but good fruits, and acceptable to God, will ſpring from thence, if the roote be holy, ſo are the branches, this is the Anchor of hope, and let this roote be defective, namely, that wee doe not thorowly know upon ſure grounds, that God in Jeſus Chriſt is reconciled to us, and that this Jeſus is the Saviour of us Gentiles, aſſuredly wee ſhall have but a dead and unprofitable faith, or our faith and workings, will be defective in proportion, for proportionable to our faith will our actings be.

A ſixth reaſon mooving mee to publiſh this, is becauſe every booke cometh not to every eye, it is likely that I may beſtow, or ſcatter theſe, where few of other writers workes doe come, and if both other mens writings doe come to the ſame readers ſight, yet neither will hinder other, ſeeing both relate to (and doe beare witneſſe to) the ſame truth. I rejoyce if God be glorified, and if his worke be done.

All writings, or exhortations, doe not alike worke, nor alike prevaile with all men; *Paul* was ſound, yet came in plaineneſſe, with feare and trembling, 1 *Cor.* 2, 3, 4.

Apollos ſought and endeavoured to be helpfull in the ſame worke of God, he built on the ſame foundation, and laboured to effect or helpe forward the ſame building, yet came furniſhed with eloquence, and being mightie in the Scriptures.

God in his wiſdome ſeeth it meete to give diverſitie of gifts, for the edification of his ſervants.

One drop, nor one ſhower of raine, doth not make ground ſufficiently fruitfull, God uſeth both dewes, and ſhowers.

I did truely entend this, to preſent this to the *Jewes*, and when I came to *Amſterdam*, and found that the *Jewes* ſpake Dutch, and not Engliſh, I was at a loſſe; but an honeſt Godly man (to whom I made this knowne) reading my Coppie, and approving the matter, he promiſed mee to tranſlate it into the Dutch language, which I beleeve before this time he hath perfited, and publiſhed to my courteous, plaine, and ſingle-hearted Countryman I preſent this, and leave the iſſue to the bleſſing of God.

J. B.

The Authors Epiſtle to the Jewes.

Earely Beloved (I would willingly call you Brethren, but I beleeve you will not yet accept ſo much, let mee call you) Men, and Fathers, unto you that are the poſteritie of *Abram*, *Iſack*, and *Jacob*, men whoſe memories I highly eſteeme and men for ever bleſſed by the Lord.

The occaſion of my writing to you theſe following lines, is as followeth; My buſineſſe leading, (and Gods divine providence ſo diſpoſing) mee, I was lately in another part of the world, where many *Iſraelites*, (otherwiſe called *Jewes*) dwelt.

There I grew ſomewhat familiarly acquainted with them, and ſuch was their favour toward mee (though I deſerved not to be ſo much reſpected by them) that they entertained diverſe ſolemne, or deliberate Conferences with mee, touching the worſhip and ſervice of God.

And principally our Conference was touching or concerning the true Meſſiah, and touching the Gentile Nations.

And as love was the firſt, and principall, and the onely mooving cauſe of our meetings, and conference; ſo wee parted in love. And this further favour ſome of them ſhewed to mee, that they wrote Letters teſtimoniall, or in favour of mee, and ſent by mee to ſome other of your Nation dwelling in the place wither I was bound from thence.

If the effect of thoſe Letters, and the love of your Nation, ſat ſetled in my heart, may but gaine love from you againe, ſo much and ſo farre, as to reade over, and deliberately to weigh and to conſider of the Scriptures in theſe following lines conteined, and applyed.

And I

And becauſe they doe chiefely concerne the moſt weightie poynts, touching the true, ſolid, and everlaſting comfort, both of your Nation, and of all men; therefore I humbly requeſt your favour, conſiderately to reade over theſe few lines (contained in this ſmall Volume) unto the end.

I would requeſt (if I might to far gaine your favour) ſome few lines from you in anſwer; if it may be ſo. I ſhall not onely eſteeme you gratefull, but alſo I purpoſe to reade, and adviſedly to weigh yours, in anſwer, and I beleeve it will be of good uſe to mee and many more.

It may be (and I doe expect no leſſe but) that, ſome matters and places of Scripture, by mee alledged, may ſeeme harſh to you, and faile, or fall ſhort of your interpretation. Yet doe not you therefore reject the whole, becauſe you know that wee that are but infirme and weake creatures, are ſubject to infirmities; note that it is of right that wee aſcribe perfection to the Lord onely.

This I beleeve, that if you doe duely and adviſedly, reade over the whole to the end, you ſhall finde profit thereby.

If you doe not give, nor I receive no anſwer, then doe you not ſhew your ſelves gratefull. But nevertheleſſe, I am not thereby diſcouraged, becauſe as the honour of my God, and the diſcharge of my dutie, being the higheſt, and in compariſon, the onely end of my acting; I know that my labour ſhall not be in vaine; true and long experience hath taught mee ſo much.

My greateſt cauſe of trouble, and cauſe of humiliation is, becauſe I come abundantly ſhort of my dutie, and love, which I owe to God my Creator, and to you my Neighbours.

Dearely beloved, although I doe conceive, that your beleefe concerning us (that are beleevers in Jeſus Chriſt) are very low, counting us to be out-caſts from the Common-wealth of *Iſraell*, and ſtrangers from the Covenants, and pretious promiſes, of life eternall in Gods heavenly kingdome. Yet know this undoubtedly, that the writer hereof (and I beleeve many thoulands in old *England*, in *New England*, beſides other places of Chriſtians Reformed) doe love your Nation or kindred (though now diſperſed) and doe dayly pray to Allmightie God, for your proſperitie, and for the ſalvation of your ſoules. Touching our Condition, as you have low, and meane thoughts of us, ſo certainly wee

have

have low and meane thoughts, concerning our ſelves, and wee doe acknowledge, that it is the abounda[nt] mercy of God, that wee are not conſumed, for our iniquities, and if God graunt mercie, and ſalvation to us (Gentiles by nature) it is and muſt be of his free grace, for when wee have done for God what wee can doe, yet wee have done leſſe then our dutie, and wee doe acknowledge unfeinedly that wee are unprofitable ſervants.

Thus much know, that when I doe ſeriouſly conſider, your preſent deplorable, and much to be lamented Condition, in which you now are, and under which you have continued about or above fifteene hundred yeares now laſt paſt I doe with the Prophet *Jeremiah* wiſh, *That mine eyes were ſuch a fountaine of teares, that I might* (for your cauſe) *weepe day and night, for your great calamities.* Deſiring to be ſencible of, and more affected with, your ſorrowfull and much to be lamented condition.

And yet more (if poſſible) is your condition to be lamented, becauſe (I beleeve) you ſee not wherefore the Lord hath thus afflicted you, and conſequently you doe not repent, nor acknowledge your great evill.

Conſider I pray you, that the great evill and ſinne, for which God hath thus ſmitten you is (and muſt needs be ſo) ſome extreame ſinne, of an high nature, and that becauſe God is moſt juſt and righteous; I pray you patiently and adviſedly to conſider, wherefore the Lord hath thus ſmitten you ſo long, and ſo grievouſly.

I doe verily beleeve, it is becauſe your Fathers did crucifie the Lord Jeſus Chriſt, whom I doe beleeve to be the promiſed Meſſiah, the onely meanes that God hath ordained, to reconcile ſinfull man (both *Jewes* and Gentiles) to himſelfe.

For the tryall hereof I ſhall endeavour, to proove by evident teſtimonies of the Scriptures, and by other ſtrong and convincing teſtimonies, that Jeſus Chriſt whom your Fathers crucified, is the true Meſſiah, and that this ſinne is the Capitall and chiefe ſinne, for which Gods heavie hand of viſition, hath been ſo long, and is ſtill ſtretched out, againſt your Nation; I ſhould rejoyce if God would give you ſo much grace, to weigh matters in the ballance, and ſeriouſly to contemplate your owne condition.

Which

Which I beleeve God in his appointed time will effect; for which hee humbly prayeth; that is your truely loving friend,

F. B.

Jesus Christ is the true *Messiah*, and is alreadie Come.

Iest give me leave to remoove some prejudicate thoughts, that I beleeve many of your Nation are possessed withall, and doe hinder your conversion.

One of the Apprehensions of some (or many, if not all your Nation,) is, that *Abraham*, and his posteritie were, and are so the peculiar people of God, and above other people, that no other people, or persons, had, or may have the like hope of Salvation.

Answ. Wee doe acknowledge, that wee are all subject to the most high God, hee may choose one, or more, person, or persons, one Nation, or Nations; and that he may refuse another person, or Nation, or Nations, according to his own good will and pleasure, and wee doe acknowledge that wee are all in his hands, as clay is in the hand of the Potter, he may appoynt us to be vessells of honour, or of dishonour, as it pleaseth him, and that righteously.

Touching your Nation it is written *Deuteronomie 7. 6. Thou art an holy people, unto the Lord thy God, the Lord thy God hath chosen thee, to be a speciall people to himselfe, above all people.*

Deuteronomie, 10. 15. *The Lord thy God had a delight in thy Fathers to love them, and he chose their seede after them, even you above all people, as it is this day.*

Note that here wee doe acknowledge, that God did thus as beforesaid, choose the Children of *Israell*, to be a peculiar people above other Nations. But consider, that this doth not proove, that God had not chosen other persons (to eternall life and salvation) before *Abraham* was; not doth it proove that God had

decli-

destinated, other Nations (besides the posteritie of *Abram*, after *Abrams* time) to destruction.

For the contrary hereof wee finde recorded in Gods holy word, namely, wee finde that God chose *Adam*, *Abell*, *Enock*, *Seth*, *Noath*; as it is written, *Genesis* 1 27. *God created man in his owne Image, male and female.* Vers. 28. *And God blessed them.*

Gen. 4. 4. *God had respect to Abell, and to his offering.*

Gen. 5. 24. *Enock walked with God, and he was not, for God tooke him.*

Gen. 6. 9. *Noah was a just man, and perfect in his Generation.*

Gen. 9. 1. *And God blessed Noah, and his sonnes.*

Object. But possibly you may object, that *Abraham* and the posteritie of *Israell*, were chosen above other people.

Answ. It is true they were in some respects, above other Nations in that age of the world.

First, In respect that in a more especiall, and glorious Manner, God revealed himselfe to *Abraham*, and to his posteritie, then he had done to others.

Secondly, In regard that God did vaile his favourable countenance, more from other Nations, then hee then did from the Children of *Israell*.

Thirdly, Because unto the *Israelites* were committed, the written word of God conteining the knowledge of God, and of other matters, and conteining those blessed, and righteous Lawes of God. And conteining many pretious promises, and experiments of Gods gratious dispensations.

Fourthly, Because God redeemed them, out of *Egypt* by a strong hand, and drove out the Nations, out of the Land of *Canaan*, and gave it to the Children of *Israell*; entitling them his first borne sonne?

Answ. Nevertheless, it is an evill and ignorant opinion, to conceive, that God had no more sonnes, or persons, ordained to everlasting life (and saved with the same salvation that the Children of *Israell* were saved with) (before, nor after *Abraham* his time) but the posteritie of *Abraham* onely. For as hath been shewed, God blessed and accepted *Adam*, *Abell*, *Enock*, *Noah*, before *Abram* was, and after *Abrams* time. *Job* a man dwelling in the land of *Uz*, God witnessed of him, *Job* 1. 8. *That there is none like him in all the earth, a perfect and upright man, one that*

feared

feared God, and eschewed evill. Job 42. 9. *The Lord accepted Job.* The like might be spoken of *Melchisedeck.*

Moreover, it is remarkeable that God doth equally unite, *Noah, Job,* and *Daniell,* Ezechiel 14. 14. *Though these three men were in it, Noah, Job, and Daniell, they shall deliver but their owne soules.*

Where note that *Noah,* and *Job,* had the same salvation, together with *Daniell.*

Wee may further note, that although God did in a glorious manner, manifest himselfe to the Children of *Israell,* yet touching the pretious promises of eternall life, and immortalitie, that was hidden, and in a great measure vailed, so that the *Jewes* could not clearely see the beautie, and splendor, the excellencie of them.

This plainely appeared from the long, and vehement dispute, between the Pharisees, and Sadduces, touching the resurrection: one partie beleeving no resurrection, neither Angell, nor spirit: The other partie was so weake in understanding and opening those mysteries, that they could not convince the other partie, so as to divert them from their errour.

And touching the aboundant mercie of God in granting to the Gentiles, this pretious mercie, to finde out a way for them to be Co-heires with the *Jewes* of the kingdome of heaven. Neither *Jew,* nor Gentile, could clearely, see that light, till God of his great mercie, at the coming of Jesus Christ, did unvaile his gracious promises, and shew his favourable countenance to the Gentile Nations, in declaring unto the Gentiles, the remission of their sinnes by Jesus Christ. The reason why neither Jew nor Gentile could see the mystery touching the pardon of sinne, was this.

Because till the fullnesse of time that God had appointed was come, God did purposely conceale, and would not unvaile it. Even so God promised that the children of *Israell* should possesse the land of *Canaan,* which promise was sure.

Nevertheless, till the time was come (which God before had appoynted) the Children of *Israell* could not see clearely, nor did they beleeve the promise for their deliverance out of *Egypt*; this appeared, for when *Moses* came to them, with much difficultie they were perswaded to beleeve the promise.

Next I shall endeavour to remove the Children of *Israell* somewhat, from their glorying, and resting upon, and in their Cove-

nant, in their Sacrifices, and Ceremonies, as followeth.

The Covenant that God made with the Children of *Israell* in the Wildernesse, after they came out of *Egypt*, was conditionall, that is to say, God promised them the good things of this life, in case they were obedient to his Commandements; but in case that they were disobedient, then God threatned to dissolve, and disanull his promise or favour touching the good things of this life; And not onely so, but assureth them, that he would disowne and curse them.

This appeareth from evident testimonies, in the word of God, *Deuteronomie* 8. 19, 20. *And it shall be, if you doe at all forget the Lord, your God, and walke after other Gods, and serve them, I testifie against you this day, that you shall surely perish, as the Nations which the Lord destroyed before your face, so shall you perish, because you would not be obedient.*

Note the latitude of these words, *So, or in like manner shall you perish, as other Nations perished.*

Deut. 11. 27. *A blessing if you obey the Commandements of the Lord, your God.*

Vers. 28. *And a curse, if you will not obey the Commandements.*

Vers. 32. *And you shall observe to doe all the Commandements of the Lord, the Statutes and the Judgements.*

Note that by the strictnesse, and perfection, of the Law, you are bound to doe all the Commandements, to perfect obedience, which neither your Fathers, nor you now did, nor were they able to performe.

Deuteronomie 27. 26. *Cursed be he that confirmeth not all the words of this Law to doe them.*

Note, that your whole Nation entered into this Covenant, and were bound.

Deut. 29. 16. *You stand all of you here this day, before the Lord, your Captaines, your Elders, your Officers, with all the men of Israell.*

Vers. 11. *Your little ones, your wives:* 12 vers. *That thou shouldest enter into the Covenant.*

Note, that he that breaketh any part of the Law, is guiltie of
Ver. 27. breach of Covenant, which breach was subject to all the Curses
Ver. 28. that are written *in such a manner, as the Lord executed on the Na-*
Ver. 29. *tions before them: The secret things belong unto the Lord.*

Note,

Note, what was secret? was not this secret, *namely, the forgivenesse of their sinnes*, arising from the free mercy of the Lord, by giving them a Saviour (*namely, the Lord Jesus Christ the promised Messiah,*) to redeeme them from the curses of the Law. This was a secret vailed, and hidden from Jew and Gentile, till the fullnesse of time was come, although the promise was sure, made to *Abraham, Isack* and *Jacob*, that in their seede (*the promised Messiah*) all the Nations of the earth should be blessed, they understood not how, nor when, nor what this blessing promised was, and should be.

Deut. 30. 19. *I call heaven and earth to record against you this day, that I have set before you this day, life and death, blessing and cursing.*

Josua 23. 15. *Therefore it shall come to passe, that as all good things are come upon you, which the Lord your God promised to you, so shall the Lord bring upon you all evill things, until he have destroyed you from off this good land, which the Lord your God giveth you.*

Ver. 16. *When you have transgressed the Covenant of the Lord your God.*

Note, that the Covenant, was Conditionall, confirmed upon the tearmes or condition, of their obedience to all Gods Commandements.

It appeareth plainly from these forenamed places, that Gods Covenant (with the Children of *Israel*) was conditionall, upon this condition, (namely, that if they were obedient to all Gods Commandements: and also under the penaltie of the Curses of the Law, in case they did not keepe and performe the Commands. And note, that it is plainly recorded in Gods holy Word, that you did not keepe, but breake your Covenant, and that in a most notorious manner, not onely once, but often; not in one, but all particulars, not in one Generation, but in all your Generations.

Quest. How then can you claime a right, an eminencie, by virtue of that Covenant?

Answ. Certainly had not God in his abundant Grace, and mercie, provided a ransome to redeeme us, and you, from the forfeiture of that Covenant, and layd helpe upon one that is mightie, and able to save; by whose obedience, and fulfilling your Covenant, God hath in abundant mercie, manifested his gracious fa-

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vour, and that in him he is well pleased, and by him the remission and pardon of our sinnes is proclaimed. Otherwise neither Jew nor Gentile could have had any sure hope of Salvation.

The Lord give you and us humble and repentant hearts, and give us and you grace, to look upon him, whom by our sinnes you and wee have peirced, who suffered for our sinnes, *Isa.* 53. *By whose stripes wee must be healed.*

Object. But if you answer that God promised to blesse *Abraham*, before the Law was given by *Moses*.

Answ. It is true, the promise was freely made to *Abraham*, *Gen.* 12. 2.

Gen. 12. 2. *I will make of thee a great Nation, and I will blesse thee, and thou shalt be a blessing.* Ver. 3. *I will blesse them that blesse thee.*

Note, that God did here leave *Abram* recorded, in the word of truth, to be a blessed man, in an extraordinary measure, and manner.

Also note, that it were an evill, ignorant, and uncharitable opinion, to conceive that no other person, or persons, at that time, upon earth, were blessed but *Abraham* onely, nor that any before, or after *Abram*, were or should be blessed, but onely *Abraham*, and his Children.

For no doubt but that God had many others in the world, that were blessed persons, and elected to Salvation, although they were not recorded by name in the holy Scriptures: wee may note, 1 *Kings* 19. 10. *Eliah* (though an holy Prophet) was mistaken when he thought, that he himselfe onely was left a true worshipper of the true God; For God had his number that had not bowed the knee to *Baal*, although their names in particular, are not recorded in the holy Scriptures.

And in *Abraham* his time *Melchisedeck* lived, and wee finde *Genesis* 14. 19. that *Melchisedeck* blessed *Abraham*.

Now consider, that the lesser are blessed by the greater; *And Abraham gave tithes to Melchisedeck*; which shewed that *Abraham* had an high estimation of *Melchisedeck*. And *Lott* lived then, and I beleeve he was a blessed man. And as hath been noted, *Abell*, *Sheth*, *Enock*, *Noah*, are recorded blessed. And after *Abraham* his time, *Job* is recorded to be blessed.

Note, that not onely the posteritie of *Abraham*, *Isack* and *Jacob*,

Jacob, were promiſed to be bleſſed, but *Geneſis* 12. 2, 3. *In thee all the Families of the earth ſhall be bleſſed, and in thy ſeede.*

Note, that in *Abraham*, not onely his owne Family, or Children, or poſteritie, were to be bleſſed (as the *Jewes* ſeeme to affirme) but all the Families of the earth were to be bleſſed, and were plainly compriſed and included within this gracious and bleſſed promiſe. So *Geneſis* 18. 18. *All the Nations of the earth ſhall be bleſſed in him*. Gen. 22. 18. *And in thy ſeede all the Nations of the earth ſhall be bleſſed.*

Note, that the gratious goodneſſe of God was ſuch, that (although God did entend to vaile, obſcure, or hide his loving countenance from other Nations for an appoynted time.) Yet he would not lo retaine his diſpleaſure for ever, but in his time God did entend to accept and receive the Gentiles into his favour, as it is evident, from the aforementioned promiſes. For although the Gentiles were for an appoynted time, as a barren woman, as the fruitleſſe or deſolate Wilderneſſe, yet the Lord by his Prophets did proclaime, that the barren wilderneſſe ſhould have cauſe to ſing, and ſhout for joy.

And that *from the riſing of the Sunne, to the ſetting, or going downe of the ſame, the name of the Lord ſhould be great among the Gentiles, and in every place incenſe offered unto his name, and a pure offering, for my name ſhall be great among the heathen ſaith the Lord of hoſts*, *Malachy* 1. 11.

Note, God to ſhew his ſoveraigne and juſt authoritie, over all perſons and Nations, doth chooſe one and refuſe another, according to his good will and pleaſure, and who can complaine, as it is written, *Jeremiah* 18. 6. *O houſe of Iſraell, cannot I doe with you as this potter ſaith the Lord, behold as clay is in the hand of the potter, ſo are you in my hand O houſe of Iſraell.*

Firſt, note, that the *Jewes* that glory much that they are the poſteritie of *Abraham*, and relye too much upon that outward priviledge; here God ſheweth that they were in his hands but as potters clay, and he had power to caſt them off, to break them to peeces; and experience hath prooved this to be true, for above fifteene hundred yeares.

Secondly, Note, that the ſame God had power, to forgive, and accept the Gentiles. *Jere.* 18. 7. *At what inſtant I ſpeake concerning a Nation, to pluck it up and to deſtroy it.*

Ver. 8.

Vers. 8. *If that Nation against whom I have pronounced turne from their evill, I will repent of the evill, that I thought to doe to them.*

Note, why then should you that are *Jewes* by nature, so highly be exalted in your judgements, that you onely and none else so as you And that it were strange, or impossible for other Nations to be saved with the like salvation that you expect.

You glory because you are the sonnes of *Abraham* by nature, and may not (wee Gentiles) glory that wee are the sonnes of God by Creation, and descended from *Noah*: and may wee not Glory much more that wee by Grace, and free mercie, are reconciled to God, and within the New Covenant, established on better tearmes, but wee onely desire to glory and rejoyce in the favour of our God. Thus much to shew that the promise made to *Abraham*, was a free promise of Grace, not founded nor annexed to mans deserts, but did arise from Gods free grace and abundant mercie.

And this promise made to *Abraham*, was not to him and his seede onely, but to all Nations, and all the Families on earth were included in that promised blessing.

But to returne to our former matter, to prove that the Covenant that God made with the Children of *Israell*, was conionall, grounded upon their obedience to all the Commandements of the Lord.

Iudges 2. 2, 3. *And you shall make no Covenant with these, but you have not obeyed my voyce: wherefore I also said, I will not drive them out before you.*

Note, that because they kept not their Covenant, therefore the Lord doth not doe for them that which he promised, in case they had been obedient.

Iosua 23. 14. *All the good things which the Lord promised, are come to passe, not one thing hath failed thereof.*

Vers. 15. *Therefore it shall come to passe, that as all the good things are come upon you which the Lord your God promised you; so shall your God bring upon you, all evill things, untill he have destroyed you from off this good land which the Lord your God hath given you.*

Vers. 16. *When you have transgressed his Covenant.*

First, note the words, *so, or in like manner*, shall the Lord.

Second-

Secondly, The latitude, *all evill things*, till he have destroyed you.

Thirdly, The cause, *When you have*, or *because you have transgressed the Covenant.*

Judges 2. 1. *And I said, I will never breake my Covenant with you.*

Vers. 2. *Yee shall make no Covenant with the Inhabitants of the Land: but ye have not obeyed my voyce.*

Vers 3. *Therefore I also said, I will not drive them out from before you.*

Note, that by these words, *I will never breake my Covenant*, is shewed plainly, the bond or condition, was tied to termes of obedience.

Isa. 1. 11. *To what purpose is the multitude of your sacrifices, saith the Lord; I delight not in the multitude of your sacrifices, saith the Lord; I delight not in the blood of Bullocks, nor of Lambs, nor of hee-Goates, bring no more vaine oblations*, &c.

Ver. 16. *Put away the evill of your doings:* Ver. 20. *If ye refuse and rebell, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.*

Jere. 7. 23. *But this thing commanded I them, saying, obey my voyce, and I will be your God, and ye shall be my people, and walke you in all the wayes that I have commanded you.*

Ver. 24. *But they hearkned not, nor inclined their eare, but walked in the counsells of their owne evill hearts.*

Ver. 27. *Therefore thou shalt speake all these words unto them, but they will not hearken to thee.*

Hosea 1. 9. *Then said God, call his name Loammi, for they are not my people, and I will not be their God.*

Note here, that as it was in the power of God to choose them, so likewise it was in the power of God, to cast them off, to refuse, to hide his countenance from them, as he had hid his loving countenance from other Nations.

Zachary 2. 14. *Then answered Hagai, and said, so is this people, and so is this Nation before mee, saith the Lord, and so is every worke of their hands, and that which they offer there is uncloune.*

Zachary 11. 10. *And I tooke my staffe even beauty, and I cut it in sunder, that I might breake my Covenant which I had made with all the people (saith the Lord)* that is, with the Children of *Israell.*

Ver. 14. *And I cut asunder my other staffe, even bands, that I might breake the brotherhood*, &c.

Ye Nation of the Children of *Israell*, yee erre thorow the pride of your hearts, you boast, or glory, that you are the seede or posteritie of *Abrhaam*; might not *Ismael*, *Esau*, and the rest of *Abrahams* Children claime such a priviledge?

May not other Nations shew that they are Gods Children, by Creation, and *Adams* children by nature, and likewise descended from *Noah*, a man eminently blessed by God.

But note, and consider this, that God is able to raise up to, or for himselfe children of stones: God is not tyed to shew mercie to any man, because he came of such or such a Father.

For as God in his owne appoynted time, did select the Children of *Israell* (in diverse respects) above other people, to be a chosen people to himselfe, even so the same God had power, to smile, and cast his favourable countenance upon the Gentiles, and so according to his gratious promises, made by his holy Prophets hee hath performed.

Therefore you Children of *Israell* humble your selves, be not so proud to disdaine other Nations, and thinke not such high thoughts concerning your selves, for *David* saith, *Psal.* 25. *God will teach and regard the humble*, but *God resisteth, and contemneth the proud.*

Search the Scriptures, and pray that God may take away that hardnesse of heart, that blindnesse, that vaile or covering that lieth over your hearts and eyes; that so you may no longer reject, and refuse the meanes that God hath ordained for the remission of sinnes, and for to redeeme both Jew, and Gentile, to deliver us from the curse of the Law, under which curse both Jew and Gentile doe remaine, till by the faith of Jesus Christ, we are dilivered.

Wee Christians (I meane such as are lovers of the *Israell* of God) doe dayly pray for your prosperitie, and doe beleeve, and expect, that the time is very neare, that God will againe call you, and cause you to receive, and embrace, the glad, and joyfull tidings of your salvation.

Object. But you may object that wee Christians doe not observe the Law of *Moses*.

Answ. I, and many more, and the most of the Christian Churches reformed, doe observe the law of *Moses*, so as to regulate our

our lives and conversations according thereunto.

Onely such part thereof as was ceremoniall and typicall, shadowing out things to come, because the Antitype, the things figured, the substance being come, those things doe cease. The *Manna*, that foode that God gave *Israell*, lasted, and was according to rule to be observed in the expectation for it, and in the gathering of it, *Exod.* 16. But when *Israell* came into a land inhabited, and God gave them foode in another way, *then the Manna ceased.* So God by *Moses* prescribed, rules to be observed by the *Israelites*, in the order of their March, in the encompassing *Jericoe*, in the carrying of *Joseph* his bones, in the deviding the land of *Canaan*, but when *Jerico* was taken, when the Land was devided the rest fulfilled, *those rules were at an end, they ceased.* Even so the many outward washings of the *Jewes*, signified that their sinnes had neede to be cleansed.

The Sacrifices, the sacrificing of Goates, Bullocks, and Lambe, and other like things, did foreshew that one great Sacrifice should be offered, and that attonement must be made, once for them all, sin had wounded and stained them, they had neede to be healed.

Now when this great Sacrifice (Jesus Christ the substance of those types, and shadowes, being much more powerfull, excellent, and of far greater worth then the blood of Bulls and Goates,) was offered, *then these shadowes ceased.*

Those sacrifices, and washings were often to be repeated, because of their weaknesse, and imperfection.

But Jesus Christ, the promised seede that should breake the Serpents head, *Gen.* 3. 15. Jesus Christ the promised blessing to *Abraham*, *Isack*, and *Jacob*, &c. in whom all the Nations of the earth should be blessed; this Jesus Christ the substance of those shadowes, ceremonies, washing, sacrifices, he being come, and offering up himselfe once for all: Now are all true beleevers, blessed, sanctified, cleansed, and perfectly reconciled to God, thorow Jesus Christ; therefore those sacrifices, Ceremonies, shadowes ceased. To this both *Moses*, and all the Prophets witnessed.

First, Consider that the weight and burthen of the Ceremoniall Law given by *Moses*, neither you nor your Fathers were able to beare.

Secondly, Consider that by your ceremoniall Law, your Na-

tion were tyed to appeare, or offer sacrifice at *Jerusalem*, three times every yeare, to wit, at the Pasque, Pentecost, and the feast of Tabernacles and not else where. Now you know that the Latitude of Gods gratious promise, extended to the most remote places of the earth, *from the rising of the Sunne, to the going downe of the same*; which sheweth that this ceremony of sacrificing then, and there, could not possibly continue when these forraine Nations should be accepted.

This was foreshewed by the Prophets, *Zach.* 14. 9. *The Lord shall be King over all the earth.*

Note, that whereas the *Jewes* conceived that the worship of God was onely to be reteined amongst themselves, yet the Lord knew his owne purpose, that he would be worshippied, he would be King over all the earth.

Joel 2. 23. *And it shall come to passe, that whosoever shall call upon the name of the Lord shall be saved:* Note, that not you *Jewes* onely, but *whosoever*, &c.

Zach 14. 9. *And the Lord shall be King over all the earth*, &c.

Malachy 1. 10, 11. *My Name shall be great among the Gentiles. And in every place, incense shall be offered to my Name, and a pure offering*; note, that this plainely sheweth that God would not alwayes tie men to the strictnesse of those Ceremonies.

Note, that the Covenant it selfe was to be abrogated, as *Jere.* 31. 31. and many places shew. So also the Priesthood was to be changed, which is shewed when God saith *that strangers should come and build, (and those that then were far off) should build in Gods Temple*; and further saith, that *he would take of them for Priests and Levites:* see *Zach.* 6. 15. and other places are spoken to in the following.

Jere. 3. 16. Isa. 66. v. 21. Isa. 16. 10.

Note, that the Arke that contained was to be abolished so much, and so clearely, *that it should not be spoken off, nor come to minde, nor be visited*, Jer. 3. 16.

And note that the Law-giver should be changed, as *Deut.* 18. 15. 18, 19.

Why then should this (namely, the remoovall of the Ceremoniall Law) be so weightie, as to hinder you from beleeving in Jesus Christ, because you looking so much upon that place, *Malachy* 4. 4. *Remember the Law of Moses*, &c.

Consider, that God there, speaketh of that time present, but

you

you may plainely see that God purposed in the future time to alter both the Covenant and the conditions thereof, as appeareth; for God saith, there should be new heavens and earth, *Isa.* 66. 22.

Touching the worshipping of Images, wee (beleeving and enlightened Christians) doe know it to be vaine, sinfull and abhominable. And touching the eating of blood, or of things strangled, I and many enlightened Christians more, doe shun and abhominate it, knowing that although (God thorow Jesus Christ) hath cleansed every sort of creature (wholsome) to be eaten, may be eaten.

Yet the blood of every creature, being the life of the creature, as it was never given, (of any creature) but expressely often, and severely forbidden) by God to Man, both before the Law, under the Law, and after the Law under the Gospell, (as *Acts* 15. 29.) this being never made free to man, therefore wee eate it not, but accoring to the rule wee powre it out as water upon the ground; for although many Christians not duely considering, that this evill of eating blood, or things strangled, hath been entruded upon many, with many more evils of Idolatry, by the man of sinne; yet many more, considerate Christians (in this particular) doe refuse it. And so wee finde in the auncient records of the primitive Churches, that Christians then would neither eate, nor touch the blood, willingly. Wee Christians (in the reformed Churches) doe observe all the Morall Commandements of the Lord our God.

Object. But you doe object (at which you stumble) that wee serve more Gods then one.

Answ. Touching the Godhead, wee beleeve that there is but one God, who is most mighrie, most faithfull, most high, most wise, most mercifull, and infinitely glorious excellent and perfect. But wee beleeve that there are three persons, or distinct operations, although wee doe acknowledge, this great Mystery is past our understandings, it being to us, an unconceivable, and an unutterable mystery, that one person should be distinguished so, and not divided into three divided persons. Therefore I doe with love, and reverence, worship the most high and glorious, blessed Lord God, that created heaven and earth; and I dare not be too curious in describing, the Manner of the unitie, in the trinitie, least I should presume above what is meete, onely take this taste (if in may a little suffice) it is written. Gen. 1.

Gen. 1. 2. *The Spirit of God moved upon the face of the waters.*

Consider here that it is not said, *the whole Godhead or God moved*, but thus, *The Spirit of God moved upon the face of the waters.*

Ver. 26. *And God said, let us make man, in our Image.*

Here there is pluralitie of persons used in these words, viz. *Let us make, our Image, &c.*

Your owne Jewish writers, of great authoritie and esteeme, amongst the *Jewes*, have borne witnesse, that the holy Prophets did foreshew, that the Messiah whom they expected, should be both God and Man, the sonne of God, and that there were three persons, and yet but one God.

Philo saith, that you must expect the death of an high Preist, which high Preist shall be the very word of God, voide of all sin, whose Father shall be God, and this word shall be the Fathers wisdome, by which all things in this world were created, therefore the Messiah must be both God and Man.

Rabby *Simeon* in a Treatise called *Zoar*, out of these words in *Isaiah* (*Holy, Holy, Holy, Lord God of Hosts*) thus expoundeth the meaning to be, *Holy Father, holy Sonne, holy Spirit*, which three holies doe make but *one Lord God of hosts*: see Rabby *Jonathan*, and your *Talmund*, and your publike Commentaries.

Rabbi *Haccadah* upon *Jere.* 23. 6. interpreteth from the letters contained in the name *Jehovah*, the divine and the humane nature of the Messiah.

See Rabby *Kimbie* upon *Isai.* 4. 2. and Rabby *Jonathan* upon *Hosea* 1. 7. Rabby *Hadersai* upon *Gen.* 41. and upon *Zepha.* 3. 9. and many other Writers. But I may not be large in this place, but leave you to enquire after wisdome: I shall briefly propound some evidences from that pure fountaine, the word of the blessed God, which is most pure, and most excellent.

Psal. 2. 7, 8. *Thou art my sonne, this day have I begot thee, aske of me, and I will give thee the heathen* (that is to say, the Gentiles) *for thy inheritance.*

Psal. 72. 8. *He shall have dominion from sea to sea, and from the Rivers to the ends of the earth.*

Ver. 11. *All Kings shall fall downe before him, all Nations shall serve him.*

Ver. 14. *He shall redeeme their soules.* And *Psal.* 110. *The Lord said to my Lord, sit at my Right hand till I make thy enemies thy footestoole.*

Micah 5.

Micah 5. 2. *Thou Bethelem, though thou be little amongst the thousands of Israell, yet out of thee shall he come forth unto mee, to be ruler in Israell; whose goings forth have been from of old, from everlasting.* Ver. 3. *And this shall be the peace.* Ver. 4. *He shall be great to the ends of the earth.*

Jeremy 23. 5. *I will raise up to David a righteous branch.* Ver. 6. *This is his name whereby he shall be called Jehovah (or the Lord) our righteousnesse.*

Jere. 33. 15. *I will cause the branch (to grow up to David) of righteousnesse.*

Vers. 16. *And this is the name whereby he shall be called, the Lord our righteousnesse.*

Isa. 9. 6. *Unto us a childe is borne, unto us a sonne is given, the government shall be upon his shoulder, and his name shall be called wonderfull, counsellor, the mighsie God, the everlasting Father, the Prince of Peace.*

Isa. 7. 14. *Behould a virgin shall conceive and beare a sonne, and shall call his name Immanuell; which being interpreted, is God with us.*

Malachy 3. 1. (The Messiah is called) *The Lord whom yee seeke,* and the Temple is called *his Temple,* &c.

Daniell 7. 13, 14. (The Messiah is called) *one like the sonne of Man, came with the clouds of heaven, and came to the Auncient of dayes, and they brought him neare before him: and there was given him, dominion, and glory, and a kingdome, that all people and Nations, and languages, should serve him, his dominion is an everlasting dominion, which shall not passe away, and his kingdome shall not be destroyed.*

I doe forbeare to multiply many other places of Scripture, which doe evidently shew, that the Messiah should be the Sonne of God, the Saviour of all that by a true and lively faith beleeveth in him, because I shall have cause to speake more touching these matters in this following Treatise.

These prophesies were written long before the coming of Jesus Christ, the true and onely Messiah.

You *Jewes* doe expect a temporall kingdome, whose kingdome shall be glorious in this world; if it were so, yet that should have an end, for except you could proove that you your selves were to live for ever, it would not much profit you, it would be but as the

pleasures

pleasures that *Solomon* tasted of, which in the conclusion, *Solomon* did confesse, that they were *but vanitie, and vexation of spirit*.

You *Jewes* doe not allow of any spirituall meaning to be contained in the free and precious promises of God; and you doe affirme that all the promises (in the whole Scriptures) have respect onely to the good things of this life.

Consider that, if it were so, what hope have you to be saved, to live for ever? how miserable then were the condition of those that are asleepe, as *Jacob*, *Jeremiah*, and those that dyed under the Egyptian bondage? whose dayes were few and evill? but if you shall reply, that you hope or suppose better, then you must allow a spirituall meaning and application of the Scriptures, because secret things belong to the Lord, and revealed things doe belong to us.

Touching the alteration of the forme of the Church.

Touching other objections, concerning the Sabbaths alteration in respect of the day.

Touching the Ceremoniall Law, and touching diverse other objections, of most concernment, whereat the *Jewes* are offended, you shall finde them in this following Treatise.

Object. You *Jewes* object that few or no *Jewes* doe beleeve in Jesus Christ.

Answ. First, Many thousands of *Jewes*, did beleeve and receive the Christian faith, as wee finde by evident, and sure testimonies, recorded in the Records, and Chronicles of former times. And wee know this to be true, upon sure testimonies, that many *Jewes* did beleeve, that Jesus Christ was the true Messiah, the Saviour of all that beleeve both Jewes and Gentiles.

Those *Jewes* adhering to the Christian faith, became one people joyned to the Christians, and so were as buried or covered, they lost visibilitie, and sight to the rest of the *Jewes*.

Yea and many *Jewes* suffered persecution, and death, constantly and joyfully professing and witnessing the faith of Jesus Christ.

Secondly, I answer, that it was according to the prophesies of the Prophets, that the *Israelites* in the generall, or a great part of them, should not receive, nor beleeve in the promised Messiah, or Saviour, till the time before determined, and appoynted by God. Which time, according to the prophesies of the Prophets (so farre as wee are able to interpret, and understand) are now accom-

accomplished very neare, even in this age wherein we doe live.

Now I shall labour to shew and prove, that God did by his holy Prophets shew, that he would graunt unto the Gentiles, repentance and forgivenesse of sinnes, and that he would shew his favourable countenance to the Gentiles, and bring them into his sheepfould, and give to them true blessednesse, his favour and everlasting life.

Of this (your Nation) the Jewes doe not love to heare, namely, that the Gentiles should be Co-heires, and equally interessed in the pretious promises, that the Gentiles should have hope, (upon any sure foundation) to be inheritors of everlasting life.

What the heathen, the Gentiles, such unworthy persons, that they should be saved with the same salvation with the Jewes, with the posteritie of *Abraham*, of *Isack*, and *Jacob*, the friends of God, chosen, and elected, in a peculiar manner, above all the Nations of the world: to whom God did so gloriously reveale himselfe, at so many times, and in so transcendant and marveilous actings.

That the Gentiles should be concerned in those, the same gratious promises made to the Jewes, this is so unpleasant, so odious, and hatefull to the Jewes, that they neither love to conferre, nor meditate, nor to dispute of, or concerning this matter, the very conceipt of this is enough to scare, affright, and keepe them backe from receiving, or beleeving in the true Messiah, the alone meanes of salvation.

It is true, that some of the Jewes will hardly, and sparingly be drawne, to allow to the Gentiles, any little small hope of a little salvation, though much inferiour to themselves, as a servant is inferiour to his Master, or as a beggar, or poore man, is inferiour to a very great, rich, and honourable man.

Upon such tearmes they feinedly graunt, that a Gentile may be saved, by keeping the seaven Commandements, which tearmes of salvation, are but the fictions of their owne braines, (a little to please the Gentiles) for they are no where so revealed in the Scriptures, as they relate them. And according to their interpretation (a Cammell may as easily goe thorow a needles eye) so few would be saved, on those tearmes.

Therefore I shall labour as effectually as I can, to convince the obstinate Jewes, of this their errour, hoping that thereby a faire,

plaine, and easie way may be for their conversion.

Gen. 2. It is written, that *in the day that Adam did* (or should) *eate of the forbidden fruite he should dye.* Consider wee that a thousand yeares (with the Lord) are as one day, in which time *Adam* dyed.

Adam being the onely and originall roote of Mankinde, did represent the whole posteritie of mankinde.

As the benefits and blessings given by God to *Adam*, were given, and descended to the posteritie of *Adam*, to their off spring. So likewise the punishment for *Adams* offence, did descend to *Adams* posteritie, in the sweate of their browes to eat bread, and to dye the death. Yet such was the mercie and bountie of the blessed God, that he did not so fasten the punishment of *Adams* sinne, to eternitie, but did give them hope, a gracious promise of redemption.

Gen. 3, 15. *The seede of the woman shall breake the Serpents head.*

As the serpent had bruised Mans heele (in causing him to sinne) so that during this life, mans wayes, and living should be with paine, and griefe. As he that hath a bruised heele, cannot travell but in paine, as appeareth *ver.* 19.

Ver. 19. *In the sweate of thy browes thou shalt eate bread, till thou returne to the ground.*

So in like manner, God in singular and aboundant mercie, and goodnesse, did certainly entend, and did provide a remedie for mankinde, so that as the woman had been instrumentall in provoking man to sinne; so in like manner God in wisdome made the woman, after a sort instrumentall, in the worke of mans redemption, in that it is said, *The seede of the woman should breake the serpents head.* Thereby foreshewing that the seede of the woman should redeeme man from death, and should destroy Satan and death, and should deliver from hell, from the grave; by which it appeareth, that this redemption should be by the seede of the woman, of a virgin: to this the Prophets give witnesse.

Object. But the *Jewes* object that this hath no further meaning then thus; *viz.* that man with his heele should treade on the serpents head.

Answ. This opinion doth proceede from much ignorance; for had this been the onely meaning, it had been, and were a small

satis-

satisfaction to sinfull and condemned man, namely, that man should dye eternally, onely he should kill a serpent, and man himselfe should dye eternally.

Firſt. If this had been the sence of the place (as the *Jewes* doe affirme) then had the punishment of Man been greater then the punishment of the Serpent, becauſe the serpent in this life liveth dly, but man liveth in sorrow.

Secondly, This had been too meane and low a benefit for the moſt glorious & bleſſed God to beſtow upon man, in ſuch a doleſull condition, for man was formed, created in resembled, or bore the Image of God, and this was the firſt bountie or free gift of God to man, in the eſtate of miſery.

Thirdly, I beleeve that this interpretation ariſeth from this principle, namely, that you ſeeke to darken the meaning of this place, leaſt any light might come to ſhew, that the true Meſſiah, Mans redeemer, ſhould be the ſeede of a woman, a virgin: but God in mercie hath ſhewed us the true ſpirituall meaning of this place, ſo that ſuch meane thoughts raiſe no place with us.

Gen. 9. 1. *God bleſſed Noah, and his ſonnes.*

Ver. 11. *And I will eſtabliſh my Covenant with you and your ſeede after you.*

Firſt, Now obſerve the words; *God bleſſed Noah*; was this onely a temporall bleſſing, if ſo, then thus, *Noah* was in ſorrow to eate his bread all the dayes of his life, and then to periſh for ever.

Solomon could ſee that all things under the Sunne, were vanitie and vexation of ſpirit, no ſolid good was in them. And old *Jacob* acknowledged, that his being upon earth was but a weary pilgrimage.

Secondly, But if you graunt that this bleſſing had reſpect to ſalvation, then you muſt ſay that both Jew, and Gentile were included in this bleſſing, becauſe *Noah* as the roote of all Mankinde, what priviledge God gave him, was given alſo to his poſteritie, whether it had reſpect to ſpirituall, or temporall matters.

Geneſis 12. 1. *God ſpake to Abraham*, &c. Ver. 3th *In thee ſhall all the Families of the earth be bleſſed.* So reade *Geneſis* 18. 18. *All the Nations of the earth ſhall be bleſſed in him.*

Gen. 22. 18. *And in thy ſeede ſhall all the Nations of the earth be bleſſed.*

Gen. 26. God saith to *Isack*; Ver. 4. *And in thy seede all the Nations of the earth shall be blessed.*

Gen. 28. God renueth this promise to *Jacob*; Ver. 14. *And in thy seede all the Families of the earth shall be blessed.*

First, Note that here the Lord entended that this promised blessing should be in, and by a promised seede, and not in all the seede, not in all the Children or posteritie of *Abram*, but in a seede speaking of one; this appeareth,

Gen. 21. 12. *In all that Sarah hath spoken unto thee, hearken unto her, for in Isack shall thy seede be called.*

Note, that if this promised blessing, should have sprung in and by all *Abraham* his posteritie; then thorough *Ismaell*, *Esau*, and other of *Abrams* children; but not so, for in *Isack*, that is, in and by one proceeding from the seede of *Isack*.

Observe further that *Isaek* was not this promised seede, for

Gen. 26. God said to *Isack*, *In thy seede all the Nations of the earth shall be blessed.* So God repeated and renewed this promise,

Gen. 28. 14. (speaking to *Jacob*) *In thy seede shall all thy Families of the earth be blessed.*

Secondly, Wee may note that for as much, or in that, the Lord saith in one place, *all the Nations* and in another, *all the Families shall be blessed.* It seemeth to mee that the Lord doth fully and distinctly thus expresse this gratious promise, that by that meanes he may answer, the obstinate, and wilfull interpretation, (which the Spirit of God did foresee) that the *Jewes* would make of this, by interpreting the benefit of this pretious promise to themselves onely.

Gen. 49. 10. *The Scepter shall not depart from Juda, nor a Lawgiver from between his feete till Shilo come, and unto him shall the gathering of the people be.*

That is to say, the peoples, Nations, and Families of the earth, that till that time should be seperated from the *Jewes*, should now be gathered into the Church, and be of the houshould of God, and so be blessed, according to the promised blessing to *Abraham*, *Isack*, and *Jacob*, in and by a promised seede.

Observe that this blessing, or promise, had respect to heavenly things; for otherwise, *Ismaell*, *Esau*, and others were for a long time more blessed with temporall good things, and lived more at ease, then the posteritie of *Isack*, and *Jacob*. For when *Israells*

children

children were in bondage under the *Egyptians*, then *Ismaels*, and *Esaus* seede, lived more at ease and in prosperitie.

Obiect. If you object that this promised blessing had respect onely to those contained in the Covenant, made with *Israell* in the Wildernesse, and that none should have any benefit by the promise made to *Abraham*, but his posteritie, or such proselytes as tooke hould of and joyned to the Covenant made in the Wildernesse.

Answ. If it were so, then it would follow that whosoever did not exactly keep all the conditions, all the commands of the Law, *must be, and doe remaine, under the curse of the Law.*

Secondly, If you graunt (as the truth is and you cannot justly deny) that this gracious promise, did arise from the free bountie of God, and it was given long before the Law; it had no dependance upon the Law, it was free, and cleare without conditions. And this blessing had respect to a solid, sure, everlasting blessing, in which blessing not onely the Children of *Israell* were contained, but all the Nations, yea all the Families of the earth are compriſed, and blessed, to this agree all the propheſies of the Prophets.

Isai. 2. 2. *And it shall come to passe in the last dayes, that the Mountaine of the Lords house, shall be exalted in the top of the Mountaines*, &c. *and all Nations shall flow unto it.*

This sheweth the purpose of God, to breake downe the partition wall between Jew and Gentile, and that God (in the latter dayes) did purpose to call the rest of the Nations to worship God in truth, and so as God would owne, and accept them.

Ver. 2. *And many people shall say, come let us goe up, God will teach us.*

The Nations seeing the gratious goodnesse of God discovered, and held out to them; this encourageth them to say, *Come let us goe up*, because God hath manifested to us that he will accept and teach us.

Ver 4. *And he shall judge among the Nations, and they shall beate their swords into plowshares*, &c.

These words, *he shall judge among the Nations*, doe shew that whereas the heathen, or Gentile Nations, were then governed, and regulated, by unrighteous lawes, sutable to their ignorance, and vaine beleefe. Now God sheweth that his purpose was that they

they should be guided by his blessed, and righteous lawes, implyed plainly, in that God saith *He will judge*; by meanes whereof, that evill and enmitie that (by nature) is in mans heart shall be changed, so that *they shall beate their swords into plowshares*, &c.

Ver. 5. *O house of Jacob, come ye and let us walke in the Law of the Lord.* This sheweth that the house of *Jacob*, the Children of *Israell* should reject, or refuse to joyne with the Gentiles in the true worship of God for a time, yet in the end they shall see and embrace this gratious favour of God, manifested to the Gentiles in and by the true Messiah, the Lord Jesus Christ; *They shall say, Come let us walke in the Law of the Lord.* To this purpose reade *Micah* 1, 2, 3, 4, 5. The Lord sheweth further, that he would shew favour to the Gentiles.

Isai. 9. 2. *The people that walked in darknesse, have seene a great light, they that dwelled in the land and shadow of death, upon them hath the light shined.*

Note, who they were *that dwelled in darknesse, in the land and shadow of death.*

First, This could not be meant of the *Jewes*, because *the light then shined upon them* in a glorious, and in an eminent manner.

Secondly, But this must be meant of the Gentiles, implyed plainely *by their dwelling in darknesse, in the land, and shadow of death.*

Thirdly, *By the light shining upon them*, must needs be meant, the favourable light of Gods gratious countenance, in shewing mercie, and in revealing that light, that favour to them, and in accepting them amongst the number of his beloved ones, implyed plainely *by removing them from the shadow of death.*

Isai. 11. 1. to 11. *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, which shall stand for an ensigne of the people, to it shall the Gentiles seeke.*

This plainely sheweth that God remembered, and would fullfill the promise made to *Adam*, the seede of the woman, to destroy the Devill, and his envious and politike works.

This likewise sheweth that God remembred, and would fullfill this blessed promise made to *Noah*, to *Abram*, *Isack*, and *Jacob*, namely, that in his seede all the nations of the earth should be blessed; this is that rod out of the stem of *Jesse*, that branch out of roote, that should stand for an ensigne of the people, *to this ensigne*,

enſigne, or perſpicuous Colours, to this gratious manifeſtation, or declaration of Gods favourable countenance to this promiſed ſeede, to this true Meſſiah, the Prince of peace. To this ſhould (and ſhall) the Gentiles ſeeke, becauſe it highly concerned their joy and comfort, *this is that light that ſhined upon them*, when before and without this, *they dwelled in darkneſſe, in the land and ſhadow of death.*

See here the gratious bountie, and favour of God to the Gentiles, though God did vaile, and hide his countenance for a ſeaſon, yet he did not purpoſe to let his diſpleaſure burne for ever, but foretold that good things ſhould come unto the Gentiles, that is to ſay. *an enſigne, the promiſed ſeede*, the true Meſſiah, the Lord Jeſus Chriſt *ſhould be lifted up*, to this offer of Grace, to this glad tidings of ſalvation, *ſhall the Gentiles ſeeke, and his reſt ſhall be glorious.*

Ver. 12. *And he ſhall ſet up an enſigne for the Nations, and ſhall aſſemble the outcaſts of Iſraell.*

By *the outcaſts of Iſraell*, (I beleeve) is plainely held out, that the *Iſraelites* ſhould for an appoynted time be as people caſt out of Gods favour; this wee ſee was and is verefied, and they remaine yet to this day as a people caſt out.

Yet this place, and many other places doe ſhew that God will againe ſhew them favour, gather them from their diſperſions, and they ſhall receive the promiſed bleſſing, they ſhall be aſſembled to this enſigne or Colours diſplayed to the Gentiles, to the Nations, to the ſame grace; this is plainely held out in theſe words; *He ſhall ſet up an enſigne to the Nations*, and (*alſo*) *aſſemble the outcaſts of Iſraell from the foure corners of the earth*; this is further confirmed,

Ver. 16. *There ſhall be an high way for the remnant of his people, like as it was to Iſraell in the day that he came out of Egypt.*

Doubtleſſe (I beleeve) this ſheweth that in the latter dayes, the *Jewes* and Gentiles ſhall be at unitie concerning the true worſhip of God, although *Iſraell* have refuſed *this enſigne*, and have rejected this promiſed bleſſing, *the true Meſſiah*, and have crucified the Lord Jeſus Chriſt, the promiſed bleſſing to all Nations, and therefore they have been rejected, afflicted, and diſperſed now for above fifteene hundred yeares laſt paſt, yet God will give them Grace to looke upon him that they have peirced, and to

mourne bitterly for him; as it is foretold, *Zacheriah* 12. 10. And when God openeth their eyes and hearts to embrace the joyfull, and glad tidings of their salvation, their joy and deliverance from the curses of the Law, from their former blindnesse, from Gods displeasure; *It shall be eminent, as it was to Israell in the day that he came out of the land of Egypt*; see further,

Isai. 18. 7. *In that time shall the present be brought to the Lord of hosts, of a people scattered and peeled, from a people terrible from the beginning hitherto, &c. to the place of the name of the Lord of hosts, the mount Sion.*

First, Note that this *scattered, terrible people from the beginning*, must needs be the Gentile Nations.

Secondly, Note, that God would accept (in his appoynted way and time) a present, or offering at their hands, *which present they shall bring.*

Thirdly, Note, that then they must of necessitie first be reconciled to God their Father, and Creator, because their persons must be accepted, before their sacrifice or present would be accepted. And if so, then they must be sanctified, and clensed, because the way to the Lord is holinesse.

Isai. 35. 8. *A high way shall be made, and a way, it shall be called holinesse, the uncleane shall not passe over it.* See

Isai. 18. 3. *All ye inhabitants of the world see, when he lifteth up an ensigne on the Mountaines, and when he bloweth a trumpet heare ye.*

Ver. 7. *In that time shall the present be brought unto the Lord of hosts.*

Note, that some, if not most, or all your Nation of the *Jewes*, doe wrest the true interpretation of these, and such like places as these, saying that *this ensigne* must be onely displayed to them, and that *a trumpet* (in a litterall sence) *shall sound*, to gather them (the *Jewes*) onely. But consider what the Lord saith, *All the inhabitants of the world, and dwellers upon the earth see ye, when he lifteth up an ensigne.* And by the blowing the trumpet, is plainly meant, *the preaching of the Gospell*, the offer of grace, the glad tidings of salvation preached and *offered to all the inhabitants, and dwellers upon earth.* Thus the Lord interpreteth in speaking to the Prophet.

Isai. 18. 1. *Cry aloud, lift up thy voice like a trumpet*, that is

to

to say, preach or declare my will to the people, so plainly as a trumpet is heard.

Note further, that *when this ensigne*, the true Messiah, the Lord Jesus Christ, *was lifted up*, (or openly preached) then in that time shall the present be brought to the Lord of hosts. This did plainly poynt out and shew, both the true Messiah, and the time of his coming.

And this was punctually and plainly fullfilled at the coming, and in and by Jesus Christ.

Isai. 35. 1. *The Wilderneſſe and the ſolitary place ſhall be glad for them, and the deſart ſhall rejoyce and bloſſome as the roſe*, &c.

First, note, that *by wilderneſſe, ſolitary and deſert place*, must be meant the Gentiles, *which then were ſolitary in darkneſſe*, and as cast out of Gods vineyard; God did then hide his loving countenance from them.

Secondly, Note, that to the *Israelites* God did then cause the light of his loving favour to be manifested to them in an eminent manner, above other Nations; and *God calls Israell his vineyard*, as *Isai.* 5.

Thirdly, Note, that God did here foretell, that *the ſolitary Gentiles ſhould rejoyce, and bloſſome*, that is, bring forth fruite, as the roſe, not as a bramble, or thorne, *but as a ſweete ſmelling roſe.*

Ver. 4. *Say to them that are fearefull be ſtrong, feare not*, &c. *for even your God will come*, &c. *he will come and ſave you.*

As if God should say, you Gentiles that are now as a wilderneſſe, *and therefore ſolitary*, you that are now as a deſert, *not ſo husbanded as the Children of Israell*, yet feare not, God will finde out a way, *he will come and ſave you*; this is further explained.

Ver. 5. *The eyes of the blinde ſhall be opened, and the eares of the deafe ſhall be unſtopped.*

Ver. 6. *For in the Wilderneſſe ſhall waters breake forth, and ſtreames in the deſert.*

As if God should say, although you are not now able to see, nor heare of any comfort to you, conteined in my revealed will, yet the time shall come *that ſuch waters ſhall breake forth, and ſtreames of living waters*, such as shall fully suffice to quench your thirst.

Ver. 6. *The parched ground ſhall become a poole*, that is to say, the Gentiles, who were then *parched*, for want of those lively

dif-

dispensations that the Children of *Israell* then lived under.

Ver. 7. *The habitation of Dragons shall be greene with reeds and rushes.*

Ver. 8. *And a way shall be there, and it shall be called the way of holinesse, the uncleane shall not passe over it.*

First, Note, that God saith, *a way shall there*, which sheweth that at that present there was not such a way amongst the Gentiles.

Secondly, Note, that this had respect to spirituall good things, because God saith it shall be called, *a way of holinesse.*

This sheweth the calling of the Gentiles, their washing or clensing, the remission of sinnes and acceptance, therefore its said.

Ver. 10. *The ransomed of the Lord shall come to Sion, with songs, and everlasting joy shall be upon their heads, they shall obtaine joy and gladnesse, and sorrow and sighing and mourning shall fly away.*

First, Note, that the way whereby God will doe this great worke must be by another, not by any worth in themselves, therefore they are called, *the ransomed*, or redeemed, *of the Lord.*

Secondly, Note, that the way or worke of the true Messiah should be to redeeme his people from the curses of the Law, from their sinnes, from death and hell; therefore it is said, *everlasting joy shall be upon their heads*; to this agreeth the prophesies of the Prophets.

Isai. 42. 1. *Behold my servant whom I uphold, my elect in whom my soule delighteth. I have put my Spirit upon him, he shall bring forth judgement to the Gentiles.*

Ver. 3. *A bruised reede shall he not breake, and the smoaking flax shall he not quench, he shall bring forth judgement unto truth.*

First, This sheweth that this redeemer should be, the beloved of the Lord, shewed in these words, *my elect in whom my soule delighteth.*

Secondly, This sheweth that God would doe this great worke by one, which must needs be the promised seede, in whom not onely the *Jewes* (but also all Nations, all the Families of the earth) should be blessed, therefore here it is said, *he shall bring forth judgement to the Gentiles*, who are here compared to *a bruised reede and to smoaking flax.*

Ver. 6. *I the Lord have called thee in righteousnesse, and will hold thy hand, and will give thee for a Covenant of the people, for a light to the Gentiles.*

First,

First, Note, that this worke was to be done *by one promised*, not by many, noted in these words, *I will give thee.*

Secondly, This worke must be done *by another a new Covenant*; The promised seede *must be a Covenant*, or instead of a Covenant, on the Gentiles their behalfe.

Thirdly, Note, that *this new Covenant is upon better tearmes*; for first, it is freely promised without any conditions of desert, on mans part. And secondly, the curses of the Law are not annexed to this Covenant.

Fourthly, Note, that the Gentiles then sate in darknesse, and in the shadow of death, because it is said, *He* (that is the promised Messiah) *is given for a Covenant, and for a light, to the Gentiles*, that wanted both.

Ver. 7) *To open the eyes of the blinde, to bring out the prisoners from the prison.*

Ver. 8. *I am the Lord*, as if the Lord should say, nothing is too hard for mee, I have said it, it shall stand, who can hinder it?

Ver. 9. *New things doe I declare*, that is to say, such as neither Gentiles nor Jewes, were able to know before, therefore God saith, *before they spring forth I tell you of them.*

Ver. 10. *Sing unto the Lord a new song, and his praise from the end of the earth, ye that goe downe to the Sea, and all that therein is, the Isles and the inhabitants thereof.*

This sheweth the great cause, that all people should have, (for these gratious favours of God) to rejoyce.

Ver. 11. *Let the Wildernesse and the Citties thereof rejoyce, let them shoute from the top of the Mountaines.*

Ver. 16. *I will bring the blinde by a way that they knew not, I will leade them in pathes that they have not knowne, I will make darknesse light, and crooked things streight before them, these things will I doe, and not forsake them.*

Note, *that by wildernesse, and by blinde*, are meant the Gentiles, to whom God here houldeth out great comfort, as if he should say, although you Gentiles now are as a wildernesse, or as blinde men, yet the time shall come that I will instruct you, and leade you, *I will make darknesse light, and crooked things streight*, though at the present I hide my loving favour from you, yet I will not forsake you for ever.

Isai. 49. 6. *And he said, it is a light thing that thou shouldst*

be my servant, to raise up the Tribes of Jacob, and to restore the preserved of Israell. I will give thee also, for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.

First, Note, that *Israell* were fallen, and justly subject to the curses of the Law, they had broken their Covenant, therefore this promised seede, this true Messiah, was promised to restore and raise up the Children of *Israell*; their falling, or casting off being likewise plainely foreshewed.

Secondly, Note, that this promised blessed seede should also be *a light to the Gentiles*, that sate then, in a state of darknesse, and the shadow of death, therefore both Jew and Gentile should alike, (by the Messiah) be saved; which is plainely shewed in these words, *also that thou maist be my salvation to the ends of the earth.*

Thirdly, Note, that the salvation, both of Jew and Gentiles is not from any cause in themselves, it ariseth from Gods free bountie, and grace, in giving salvation, in and by this promised seede, noted in these words, *that thou maist be my salvation.*

This is that promised blessing to *Adam*, that should breake the Serpents head, this is the blessing promised to *Abraham, Isaak*, and *Jacob*, *that branch out of the roote of Jesse*, to this give all the Prophets witnesse; this is the fulfilling of that blessed promise.

Hosea 13. 14. *O death I will be thy death, O grave I will be thy destruction; repentance is hid from my eyes.*

Because it is so hard a matter to perswade the *Jewes*, that God did entend to shew favour to the Gentiles, therefore I shall proceede further.

Isai 49. 8. *I will give thee for a Covenant of the people, to cause to inherite the desolate heritages.*

Ver. 9. *That thou mayest say to the prisoners goe forth, to them that are in darknesse shew your selves.*

Ver. 10. *They shall not hunger nor thirst, for he that hath mercie on them shall leade them.*

Ver. 11. *Behold these shall come from farre, and loe these from the North, and from the West, and these from the Land of Sinim.*

Ver. 13. *The Children that thou shalt have after thou hast lost the other, shall say againe in thy eares, the place is too strait for me, give place that I may dwell.*

Ver. 21. *Then shalt thou say in thy heart, who hath begotten me this, I have lost my Children, and am desolate, a Captive*

These are the thoughts, and inquiries of the children of *Israell* now in their scattered, and captivated condition; they wonder that God should shew favour to the Gentiles, and accept them to his service; therefore observe how the Lord by the Prophet answereth them.

Ver. 22. *Thus saith the Lord, behold I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sonnes in their armes, and thy daughters shall be carried on their shoulders.*

Note, that by Gods *lifting up his hand, and setting up his standard to the Gentiles*, is meant, that *by the preaching of the Gospell* (the remission of sinnes, the joyfull tidings of Salvation, in and by this promised seede, this true Messiah, the Lord Jesus Christ) *The Gentiles shall willingly come, and embrace or receive the truth*, and shall with all the strength and abilities they have, both receive and maintaine the true worship of God; for

This is far from the mistake of the *Jewes*, who give this following interpretation of these words, namely, that there shall come a time when the Gentiles shall bring backe the Jewes, out of their dispersions to *Jerusalem*, in their armes, and on their shoulders, in a litterall sence. By the same argument they may say, that *Kings shall nurce their Children* in a litterall sence, or that when *David* saith, that *God loveth the gates of Sion best*, that then *David* meaneth that God loveth the stones and timber, (in a litterall sence) best. Or when God saith, *Isai.* 51. 5. *My Armes shall judge the people*, they understand this in a litterall sence; by the same argument, whereas the true meaning is, that God by his great almightie power (*implyed by his armes*) shall cause judgement to be executed. So reade

Jeremiah 3. 14. *I will take you one of a Citie, and two of a tribe or family* (that is to say, a few in comparison of the multitude,) *and bring you to Sion*; *by Sion* here is not meant, the Mount *Sion* in a litterall sence, but *heare Sion*, this word is used to set forth the place where Gods true worship is, or where God would be truely worshipped. The like is often used *when the name Jerusalem* is put to signifie the place of Gods worship, *and the Israel of God*, is (put, or) used, signifying all the true worshippers of God both Jewes and Gentiles. So

Isai. 52. 10. *The Lord hath made bare his holy armes*

Here

Here wee are not to understand *an arme in a litterall sence*; but the true spirituall meaning is, that God hath shewed, declared or made manifest *his mightie power*.

Doubtlesse, I beleeve it is a great hinderance, to you that are *Jewes* in the understanding the holy Scriptures, for that in such places as poynt out the true Messiah, or doth hold out gratious promises, spirituall comfort to the Gentiles, there usually you that are *Jewes* doe seeke to darken, to evade, to avoide, the true spirituall meaning of such places, either by applying the meaning of the words to be understood in a litterall sence, *when spirituall*, or to be meant of the *Jewes* onely, when the true meaning is otherwise, or by saying that the words in our translations are not rightly translated, or some such way you *Jewes* doe seeke, to evade, and avoide, or turne away true spirituall comfort, from any Nation, but your owne selves onely. The Lord in mercie give to you, more humble, and charitable hearts.

Isai 51.5. *My salvation is gone forth, and mine armes shall judge the people; the Iles shall waite upon mee, and on my arme shall they trust.*

First, Note, that *by the people here* is shewed other Nations differing from the *Jewes*; and note, that this is further made plaine, *by the Iles waiting for God*; for it is observable, that at that time, wee know not that there was any Iland upon earth peopled by *Jewes*.

Secondly, Therefore God here foresheweth that the most remote (and places as seperated) *of the Gentiles, should waite on him*, that is to say, they (the Iles of the Gentiles) should be subject, and obedient to his commandements. And by their *trusting (or resting) on the arme of God*, is foreshewed, their true and effectuall faith, in beleeving, and adhering to the promises of the true God onely.

Ver. 11. *Therefore the redeemed of the Lord shall come with joy, singing, everlasting joy shall be upon their heads.*

Isai. 52. 10. *All the ends of the earth, shall see the salvation of God.*

Note, that this sheweth that the Lord entended that the Gentiles, all Nations, shall see the glorious riches of Gods grace, his salvation to the furthest, to the remotest places, *to the ends of the earth*. This is that promise repeated, renewed, made to *Adam*

to *Noah*, to *Abram*, *Isack* and *Jacob*, to the Prophets, and was fulfilled at, and by the coming of Jesus Christ.

Isai. 53. The whole Chapter doth plainely and lively declare, and shew, the birth, the life, the Acts, the death of Jesus Christ, which was so plainely, truely, and punctually verefied, at the coming of Jesus Christ, that except you *Jewes* will shut your eyes, and harden your hearts, you cannot but must acknowledge, Jesus Christ to be the true Messiah.

Isai. 54. 1. *Sing O barren, thou that diddest not beare, breake forth into singing, for the Children of the desolate, are more then the Children of the Married wife, saith the Lord.*

Note, that by *barren, and desolate*, here is meant the Gentiles, and *by the Married wife* was meant the Jewes, as in

Jeremiah 3. 14. *Turne O backsliding Children, saith the Lord, for I am married unto you.*

Isai. 54. 3. *For thou shalt breake forth on the right hand and on the left, and thy seede shall inherite the Gentiles, and make the desolate Cities to be inhabited.*

Ver. 4. *Feare not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame, and shalt not remember the reproach of thy widdowhood any more.*

Ver. 5. *For thy maker is thy husband (the Lord of hosts is his name) and thy redeemer the holy one of Israell.*

Ver. 6. *For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast forsaken, refused, saith thy God.*

Ver. 7. *For a small moment have I forsaken thee, but with great mercie will I gather thee.*

Ver. 8. *In a little wrath I hid my face from thee, but with everlasting kindnesse, will I have mercie on thee.*

We noted from the first verse, that the Lord here, did foreshew that he would be gratious to the barren Gentiles, so the Prophet goeth on in the following verses, to Comfort the Gentiles, shewing that although for a season God had forsaken, refused, and seemingly divorced them from him, yet God doth here speake comfortably to them, putting them in minde, that he was their maker, ver. 5. and therefore would regard the workes of his owne hands.

And yet further goeth on to administer comfort, by calling the

Gentiles

Gentiles that although at that present *they were like a wife divorced, refused, or like one that was a widdow*, yet the Lord discovers one bright beame of his favour to them, telling them that *their maker was still their husband*, although he seemed for ever to have forsaken them; which is noted ver. 5. in these words, *The God of the whole earth shall he be called*; As if God should say, although the *Jewes* conceive (and the Gentiles beleeve it) that I onely regard the Jewes, yet there is a mistake in it, for I am (and will further make it knowne that I am) the God of (and have respect to) both Jewes and Gentiles, therefore God saith, *ver.* 5. that *he will be called the God of the whole earth*, that is to say, both of the Jew, and Gentile.

Ver. 9. *For this (is as) the waters of Noah, for as I have sworne that the waters of Noah should no more goe over the earth, so have I sworne.*

As if God should say, remember that in, and before, and after the dayes of *Noah*, I might justly have forsaken and destroyed all mankinde, yet I promised to deale more mercifully, I would not destroy the world by water; even so is thy condition: thus the Lord goeth on forward in the 10, 11, 12, 13, 14, 15, 16, 17 verses, to comfort and refresh, the afflicted, and disconsolate estate of his servants.

Isai. 55. 1. *Hoe every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buie wine, and milke, without money, and without price.*

As if God should say, let neither Jew insult nor presume, nor let not the Gentiles despaire, for although they have no worth, nor excellencie in them, for both the Jewes have sinned, and broken their Covenant, and the Gentiles have sinned, and provoked mee to cast them both off, and to forsake them, *yet I am Gracious*, therefore let every one of what Nation soever that thirsteth after mee, let him *come to the waters, and buie, wine and milke, without money, and without price*: expressed thus, *every one that thirsteth come.*

Note, this mercie here promised, doth not depend upon any worth or desert on mans part, but upon his free grace of God.

Ver. 4. *Behould I have given him for a witnesse, a leader and commander to the people.*

Ver. 5. *Behould thou shalt call a Nation that thou knowest*

and Nations that knew not thee shall run unto thee, because of the Lord thy God, &c.

First, This sheweth one promised seede to be given *for a leader, and commander*; this is *that commander spoken off by Moses.*

Deut. 18. 15. *The Lord thy God, will raise up a Prophet unto thee, from the middest of thy brethren, like unto mee, unto him shall ye hearken:* the same (in effect) is repeated, *ver.* 18, 19.

Note, that by these words, *like unto mee*, is shewed that as *Moses* did by Gods direction, bring the people out of their Egyptian bondage, and instruct the people, what was pleasing to God. So did the promised seede (the true Messiah, the Lord Jesus Christ) deliver the Jew and Gentile *from the Curses of the Law, from hell, and everlasting death*, and revealed to them this secret which was before hid, *namely, the forgivenesse of sinnes*; thus did no other Prophet from *Moses* time, to the coming of Jesus Christ, and to him gave all the Prophets witnesse, and in him all the prophesies were fullfilled, and neither before nor after Jesus Christ, did or durst, or could any other, Come in such a way as he came; *This is that Leader spoken of, Isai.* 55. 4.

Secondly, Note, that God here *ver.* 5. promised or foreshewed, the conversion of the Gentile Nations; in these words, *Thou shalt call a Nation that thou knewest not*; that is to say, that God did not seeme to owne or know, or take notice of; this is further confirmed, in these words, *And Nations, that knew not thee shall run unto thee*; that is to say, when God should by the preaching of the Gospell (the remission of sinnes, the glad tidings of salvation) call to the Gentiles (that then knew not God) these should gladly goe, *they should run* (willingly) unto the Lord their God; which sheweth their free and unfeined conversion.

Isai. 60. 3. *And the Gentiles shall come to thy light, and Kings to the brightnesse of thy rising.*

Ver. 4. *Thy sonnes shall come from farre.*

Ver. 5. *Then shalt thou see and flow together, and thy heart shall feare and be enlarged; because of the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall be converted unto thee.*

First, God doth here shew that the Gentiles should come willingly, which is shewed in this word, *come*; they are not drawne, to embrace the true God, which is plainely held out in these

words, *shall come to thy light*, that light which was then the light of the *Israelites*, should be the light of the Gentiles, to which the Gentiles should come, which was no other but to the true knowledge of God, and of his will conteined in the Scriptures; so *David* interpreteth the word *light*; Psal. 119. 105. *Thy word is a light to mee*, &c.

Secondly, And by these words, *Thy sonnes shall come from far*; This sheweth the true conversion of the Gentiles, who then were far distant from the Jewes, in severall respects.

Thirdly, By these words, *Then shalt thou see, and flow together*; is shewed that the Jew and Gentile shall be joyned together, in the true worship of God, *even as waters that flow together, are mixed*: which the Jewes seeing, *their hearts shall feare, and* (*yet*) *be inlarged*, because of the aboundance of the sea shall be converted to thee.

Note, that by, *the aboundance of the sea*, is held out, that some of all Nations, for *the sea* differeth from all rivers, it is a mixture of all waters: by these words, *shall be converted to thee*, is shewed that they shall be brought willingly to worship the true God.

This is further explained in these words, *The forces of the Gentiles shall come unto thee.*

Ver. 6. *All they of Sheba shall come unto thee*: This place *Sheba* was not inhabited by the Jewes; here note that it is said, *all they of Sheba*, not some few scattered Jewes, as the Jewes doe (either wilfully or ignorantly) affirme, both of this and many other places.

Ver. 7. *All the flocks of Kedar shall be gathered together to thee*, &c. *They shall come up with acceptance on my Altar, and I will glorifie the house of my Glory.*

Note, that they shall not come, as some (ignorantly doe affirme) as servants to the Jewes, *to bring the men and women in their armes*, literally. But they shall come up to worship God, and so as God will receive them graciously, *they shall come up* (saith God) *with acceptance on my Altar*; and *they shall shew forth the praises of the Lord*; which signifieth their unfeined and true worship, of the true and everliving God.

Ver. 8. *Who are these that fly as a cloude to the windows?*

By these words, *as a cloude*, is shewed the abundant accesse of the Gentiles; by these words, *to the windows*, is shewed their coming

ing to the true light, to the revealed word, the will of God, which doth *as thorough the windowes*, conveigh light into the ſoule of man.

Ver. 9. *Surely the Iſles ſhall waite for mee, &c. to bring thy ſonnes from far, their ſilver and their gould with them, unto the name of the Lord thy God.*

Note, by theſe words, *their ſilver and their gould with them*, is ſhewed that they ſhall come unfeinedly, acceptably, with all their heart; for it is not ſaid they ſhall bring braſſe, or iron, the refuſe, but *ſilver and gould*, the beſt, and cheiſe of their affections. And note that this is not offered to a falſe God, but *unto the name of the Lord.*

Ver. 10. *And the ſonnes of ſtrangers ſhall build thy walls*; this ſheweth that the Gentiles (which then were ſtrangers) ſhould be admitted to joyne with the Jewes in doeing Gods worke.

Note, that in thoſe dayes, it was not lawfull for ſtrangers to build; as

Eſra 4. 2. *Then they came to the cheiſe of the Fathers and ſaid, let us build with you, &c. But Zorobabell, and Joſhua, and the reſt, ſaid unto them, ye have nothing to doe with us to build an houſe unto our God, but we our ſelves will build together.*

Note, that in as much as God ſaith, that *the ſonnes of ſtrangers ſhould be admitted to build*, (that is to helpe forward in the worke and ſervice of the Lord) this ſheweth that the ſtate and forme of the Church viſible, ſhould be new formed of Jewes and Gentiles: as God promiſed that he would make new heavens, and a new earth, *Iſai.* 65. 17. and a new Covenant, on new and better conditions; yea ſo far ſhould this latter exceede the former, that the former ſhould be forgotten, and not be mentioned, nor come to minde. In this latter ſtate of the Church, it ſhould be compoſed both of Jewes and Gentiles: according to that promiſe and propheſie, *Gen.* 9. 27. *God ſhall perſwade Japheth to dwell in the tents of Shem*; and according to the promiſe made to *Abraham, Iſack*, and *Jacob*, Gen. 9. and 19. and 22. that *in their ſeede all the Nations of the earth ſhould be bleſſed*; this is *that branch* that ſhould ſpring, or grow *out of the Roote of Jeſſe*; this is that *enſigne lifted up to all Nations*; this, this is he, even *that Shilo, to whom the Gathering of the people ſhould be*; this is *he that was given for a Covenant of the people* (or Nations) *for a light to the people*;

this is *that promised Messiah*, spoken of by *Daniell*, that should *be slaine, or cut off*, Dan. 9. 26. Isai. 53. This is he *by whose stripes wee are healed, who was wounded for our trespasses*, Isai. 53. This is he by whose meanes, *the sonnes of strangers, shall build together* with the *Jewes*.

Ver. 11. *Therefore thy Gates shall be open continually, they shall not be shutt day nor night, that (they) may bring unto thee, the forces of the Gentiles.*

This sheweth, that the Partition wall between Jew and Gentile shall be broken downe, and that God would bring, or cause the Gentiles to come, and embrace, and submit unto, the true worship of God.

Ver. 16. *Thou shalt also suck the milke of the Gentiles*, compare this with *Isai.* 66. 10, 11. This plainly sheweth, that the same precious word, promises and dispensations of God, whereby the Gentiles should be nourished, should be the comfort, and nourishment of the Jewes. And doth further shew the falling away of the Jewes from the truth for a time, and their restoring to the light and truth afterwards.

Ver. 16. *And thou shalt know that I the Lord, am thy Saviour, and Redeemer.* This houlds out that this way of redemption should be such as then they knew not (for their former Covenant they had broken) and this should be by a new Covenant.

Isai. 65. 1. *I am found of them that asked not for mee, I am found of them that sought mee not, I said behould mee, behould mee, to a Nation that was not called by my Name.*

Ver. 2. *All the day long have I spread out my hands, unto a rebellious people, which walketh in away that is not good, after their own thoughts.* Ver. 3. *A people that provoketh mee to anger continually.*

First, Note that by *those that sought not God*, must needs be the Gentiles, for here God puts a cleare difference between the Jewes and them, as may plainely be noted in the 2 & 3 verses. Secondly, Note, that God speaketh of the Gentiles, that *he was found of them that sought not God*; that is to say, whereas the Gentiles had lost the manifestation of Gods gracious presence, yet God knowing his own gracious purpose, not for ever to cast off the Gentiles, he declareth *that he would be found*, that is to say, he would shew to the Gentiles his favourable countenance. Thirdly, Note, that God poynteth out the preaching of the Gospell, the Glad tidings

of

of ſalvation, to the Gentiles in theſe words, *I ſaid, behould mee, behould mee, to a Nation that was not called by my name.* Fourthly, Note, here is a cleare difference to diſtinguiſh, the Jewes from the Gentiles, in theſe words, *to a Nation that was not called by the name of God*; it is not ſaid *to a perſon*, but *to a Nation.*

Ver. 5. This is further explained *ver.* 5. *Which ſay, ſtand by thy ſelfe, come not neare mee, for I am holier then thou.*

Note that this was both the ſpeech and practice of the Jewes, to be lifted up with pride, ſo that they deſpiſed other people, therefore in the following words, God ſaith that, *theſe are a ſmoake in my noſe, a fire that burneth all the day.*

Ver. 17. *For behould I create new heavens, and a new earth.*

This (I conceive) ſheweth the alteration of the ſtate and latitude of the Church, under the dayes of the Goſpell, which is further explained, Ver. 25, *The wolfe and the lambe ſhall feed together.*

Doth not this ſhew, that Gods purpoſe was to reconcile the difference between the Jew and the Gentile?

Iſai. 66. 10. *Rejoyce ye with Jeruſalem, all ye that love her, be glad with her.*

Note, that *Jeruſalem* here ſignifieth *all the true worſhippers.*

Ver. 11. *That ye may ſuck and be ſatisfied with the breſts of her conſolation.* (I beleeve that) this doth invite the Gentiles, to imbrace and long after thoſe precious lawes, ordinances, and promiſes, contained in the Scriptures; which the Church of God then enjoyed and kept. By theſe words, *with Jeruſalem*, doe plainly ſhew that this is ſpoken to, and of a people, that at that preſent *were not in fellowſhip*, and communion with the Church of God; and by theſe words, *that ye may ſuck*, is further ſhewed, *that then they did not ſuck, the breſts of her conſolation:* and by theſe words, *ſuck, and be ſatisfied*, is plainely ſhewed, that the perſons invited, (*which muſt be the Gentiles*) ſhould have the full, the ſame, and all the comfort that the Jewes had, even to ſatisfaction: this is further explained in the next verſe.

Ver. 12. *For thus ſaith the Lord, I will extend peace to her like a river, and the Glory of the Gentiles, like a flowing ſtreame; ye ſhall be borne upon her ſides, and dandled on her knees.*

Note, that the Gentiles had no true Glory, further then they were made partakers of, *the precious promiſes of the bleſſed God*, to reconcile them, and to call them to the light, and to unite them to the true Church.

Note,

Note, that by *being dandled on the knees of the true worshippers*, sheweth that the (those) precious promises of God, and those manifestations of his favour, received by the beleeving Jewes, should be such as should comfort, and delight the Gentiles, in the latter dayes; for the words *dandled*, are a metaphor used, representing the love and affection, between a Mother, or a loving Nurce and a Childe. The same in effect is expressed

Isai. 60. 3, 4. *The Gentiles shall come to thy light, thy sonnes shall come from far*, (that is to say) from forreine Nations, such as are not now so neare as to have fellowship in the worship of the true God.

Note, that *by sonnes* is shewed, that they should be the Children (*and not strangers*) to the true Church; shewed further in the 6 & 7 verses following, in these words, *They shall come with acceptance, they shall shew forth the praises of the Lord.*

And least the Jewes, should wrest, and mis-interpret that place, *Isai.* 66. 11. where it is said, *That the Gentiles should sucke, and be satisfied with the brests of consolation whereby the Jewes were nourished*; therefore it is said reciprocally, *that the Jewes should sucke the milke of the Gentiles*: Isai. 60. 16. *Thou shalt sucke the milke of the Gentiles*; that is to say, thou the Jew when thou shalt be converted from thine obstinacie, and shalt acknowledge thine error, in not imbracing that forgivenesse of sinnes, (the pretious promises of God made unto the Gentiles, in and by Jesus Christ) yet in the latter dayes *thou shalt suck* (that is receive) *and be satisfied, and nourished by the same faith*, that the Gentiles are nourished by; for by *milke* is here meant, the true comfort contained in the word of God; and note

Isa. 66. 18. *I will gather all Nations and tongues, and they shall come and see my glory.*

Ver. 19. *I will set a signe among them, and I will send those that escape of them, unto the Nations, to Tarshis Pull, and Lud, to Tubal and Javan, to the Isles a far off, that have not heard of my fame, and they shall declare my glory among the Gentiles.*

Note, that *this signe* must needs be *the Lord Jesus Christ* (that promised seede in whom all the Nations of the earth should be blessed) for so the Lord by the Prophet often speaketh, *that as a signe, or an ensigne he should be lifted up to the Gentiles.*

Note, why should God manifest his Glory and shew himselfe

to

to these Gentile Nations, was it not *because God did in his appoynted time entend to shew his loving favour to the Gentile Nations*, and as God had shewed his Glory unto the Children of *Israell*, so God here foreshewed that he would unvaile himselfe, and shew the brightnesse, the glorious excellencie, his loving favour to the Gentiles. Therefore it is, that God so often inviteth the Gentiles (under the similitudes of barren, of desolate, of forsaken of wilderneſſe, of widdowhood,) to rejoyce, to breake forth into singing, to shoute for joy, because the Lord would declare his Glory among, (and shew his loving favour to) the Gentiles. This is noted in this 19 ver. and the Gentiles should answer by the fruites thereof, *they should shew forth the praises of the Lord.*

Ver. 20. *And they shall bring all your brethren for an offering, unto the Lord, for an offering out of all Nations.*

Note, here it is said, *they shall bring*, that is to say, these forrein Nations, such of them, as seeing the ensigne.

Isai. 18. 3. *Then O all ye inhabitants of the earth see ye, when he lifteth up an ensigne.* Note, that *this ensigne* is the promised seede in whom all the Nations of the earth, yea all the Families of the earth, should be blessed. *Then when the Trumpet is blowne*, that is, when the Gospell (the glad and joyfull tidings of our salvation) is preached, when the sound thereof is heard, then in that day, *they* (that is to say) these forrein Nations, (described under the names of) *Tarshis, Pull, Lud, Tubal, Javan, and the Isles a far of*,) *shall be brought a present to the Lord.*

Isai. 18. 7. shewed in other words to the same effect; *In that day shall the present be brought to the Lord of hosts, of a people scattered, and peeled, from a people terrible from the beginning hitherto, to the place of the name of the Lord. And they shall bring all your brethren.* Note that by *brethren* is held out, that there shall be one God, and one Church Catholike, of Jewes and Gentiles; for although the Jewes conceived that they onely were the people of God, and that none before *Abraham*, nor none after, but themselves should be accepted, although they the Jewes, might consider that they had often and grievously offended God, as is noted *Isai.* 66. 17 and in other places.

Isai. 18. 8. The Lord saith, *I know their thoughts, and their works*, (note the words next following) *I will gather all Nations, and tongues, and they shall come and see my Glory.*

Note,

Note, that the Jewes speake all one tongue or language, therefore the Lord puts a cleare difference, and sheweth for the comfort of the Gentile Nations, *that men of other Nations, of all Languages, shall see the glory of God*, to their comfort they shall come as brethren; as is noted *ver.* 20. they shall come. *They*, that is to say, these forrein Nations, all Nations, and languages shall come, (not as strangers) *but being brethren.*

And yet further to comfort these forrein Nations, God saith in this 20 *ver.*

Ver. 20. *They shall come being brethren, as the Children of Israell, bring an offering in a cleane vessell, into the house of the Lord.*

Note, that by the comparison, in these words, *as the Children of Israell*, sheweth, that it was not meant of the Children of *Israell*, but of those forrein Nations, and yet the Lord to make this mercie more cleare to the Gentiles (that then sate in darkenesse, in the valley, and shadow of death) yea to make it to appeare, that God entended to shew favour to the Gentile Nations.

Isai. 66. 21. God saith in the next *ver.* 21. *And I will take of them for Preists, and Levites saith the Lord.*

Note here that to take of forrein Nations *to be Preists, and Levites*, cannot stand with the willfull interpretation, of some Jewes, who would apply all such promises unto themselves onely. For note that the Proselytes could not be *Preists and Levites.*

But these words, *to take of them for Preists and Levites*, sheweth two things.

First, That these forrein Nations, by the blessing promised, in the promised seede, that branch springing from the tribe of *Juda*, from the roote of *Jesse*, being the father of *David*; that branch being the promised seede the Lord Jesus Christ, by and in whome all the prophesies of the Prophets were fullfilled, and in whome, all the types, shadowes, and prophesies, touching the promised seede were accomplished and ended. By him the Partition wall between the Jew, and Gentile, was broken downe, and a way made to and for the Gentiles, to enter into the house, the Sanctuary, the worship and service of God; to this the Prophets witnesse.

Zach. 6. 14.

Isai. 60. 10. *And the sonnes of strangers shall build thy walls.*

Ver. 11. *Therefore thy Gates shall be open continually, they shall not be shutt day nor night*: note, that it followeth in the next verse.

Isai. 66. 22. *For as the New Heaven, and the New Earth, that I will make, shall remaine before mee, so* &c.

Note,

Note, that by *new heavens, and new earth*, is ſhewed that the eſtate of the viſible Church under the Goſpell, at the coming of the promiſed Meſſiah (the Lord Jeſus Chriſt) ſhould be as it were new formed, for Jew and Gentile then ſhould become one, and the Covenant, and the condition thereof altered and changed, and the Preiſthood changed, for if wee conſider the next to *Iſai.* 60 10.

Iſai. 60. 11. Where the ſame matter is ſpoken of, namely, *that ſtrangers ſhould* be admitted in the ſervice of God to *build together with the Jewes.*

Firſt, Note, that therefore it is ſaid, *thy Gates ſhall be open continually.*

Secondly, Note, that then *the gates were ſhutt*, the Gentiles were not admitted; and comparing this *Iſai.* 66. 21, 22 where God admitts, *an offering, out of all Nations, and God will take ſome of all Nations for Preiſts, and Levites*, which under that preſent forme of the Church was unlawfull.

To this purpoſe, *ver.* 23. *All fleſh ſhall come to worſhip.*

If therefore wee weigh and compare Scripture with Scripture (I beleeve) that it will plainely appeare, that by *new heavens*, before ſpoken of, is meant the viſible eſtate of the Church under the Goſpell in ſpirituall matters.

And by *new earth*, may poſſibly be meant the perſons concerned, namely, ſome of all Nations; for in both theſe reſpects the condition and ſtate of the Church under the Goſpell is changed, and the Covenant is new, and in all reſpects, this latter eſtate is better then the former. And

Firſt, Note, that by theſe words, *ſhall remaine*, is ſhewed that this new forme, was to be more excellent, more durable, *it ſhould remaine*, it ſhould be ſtedfaſt, and unmooveable. And

Secondly, Note, It ſheweth likewiſe that the then preſent eſtate of the Church ſhould vaniſh, ſhould be changed, ſhould not remaine.

Thirdly, And by the former words in 21 *ver I will take of them for Preiſts and Levites*, is plainely ſhewed that the Preiſthood ſhould be changed, which was verefied and fullfilled at the coming of Jeſus Chriſt.

And in both theſe reſpects, namely, by *new heavens, and new earth*, and likewiſe by the taking *ſtrangers for to be Preiſts, and*

Leviter, is shewed, that *Moses* Ceremoniall Law should vanish, because God saith, *this* (estate) *should be new, and should remaine.*

Ver. 23. *All flesh shall come to worship before me, saith the Lord.*

Jeremiah 3. 14. *Turne O backsliding children, for I am married unto you saith the Lord; and I will take you one of a City, and two of a Tribe, or Family, and bring you to Sion.* Hence note,

First, That *Israell* is not those that the Prophet so often invites to rejoyce, under the names *of barren, of wildernesse, of widdows*; for here the Lord calls them *Children*, though backsliding, and not either *widdow, or forsaken*; for God here saith, *he was married to them.*

Secondly, Note, that not all *Israell* should be effectually called, but a few, in regard of the multitude, *one of a City, two of a Family.*

Ver. 16. *And it shall come to passe in those dayes saith the Lord, they shall say no more, the Arke of the Covenant of the Lord, neither shall it come to minde, neither shall they remember it, neither shall they visit it.*

Note, why should they not say, *the Arke of the Covenant*, (or containing the Covenant?

Answ. First, because they had broken the Covenant, which Covenant (I conceive) was conteined in the Arke, therefore upon that foundation, *it should not be named, nor come to minde.*

Secondly, Because the glory and beautie of the new Covenant, should so farre exceede the Covenant conteined in the Arke, that the Arke, nor Covenant in the Arke should not come to minde, nor be visited.

Jeremiah 31. 31. *Behould the dayes come saith the Lord, that I will make a new Covenant with the house of Israell.*

Ver. 32. *Not according to the Covenant, which I made with their Fathers, &c. which my Covenant they brake; For I will forgive their iniquities.*

Note, that *this new Covenant*, is the Messiah, the Lord Jesus Christ, in whome all the Nations should be blessed; as

Isai. 42. 6. *I the Lord have called thee, and will give thee for a Covenant of the people, for a light of the Gentiles.*

Ver. 7. *To open the eyes of the blinde, and them that sit in darknesse.*

Jeremiah 3. 17. *At that time they shall call Jerusalem, the*

praise

praise of the whole earth, and all the Nations shall be gathered unto it, to the Name of the Lord.

Note here that *by Jerusalem* is to be understood *the place where Gods worship is*, and note that the Nations, shall be true worshippers, for they shall *be gathered to the name of the Lord*, which is further shewed in the following words.

Ver. 17. *Neither shall they walke any more, after the imagination of their evill heart.*

Note, that by these words, *they walke*, is meant *the Nations*, for they are they, that are the next before spoken off.

Ezekiell 16. 60. *Nevertheless, I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee, an everlasting Covenant.* Ver. 61. *But not by thy Covenant.*

First, Note, that the Lord saith, *ver.* 59. the Jewes had despised the oath, *by breaking their Covenant.*

Secondly, Note, that another, a new Covenant is promised, in these words, *an everlasting Covenant*; which also shewed the former was not everlasting.

Thirdly, The Lord to shew that this mercie (in making or establishing an everlasting Covenant) should be upon better termes, or better conditions it should be *by and of Gods free grace*, not on condition of their works, therefore to make them see their own evills and be ashamed, the Lord doth unite together with them *Sodome*, and *Samaria*, 55, 56 verses, and call them *her sisters*: and further puts the Jewes in minde of their pride of heart thus, *ver.* 56. *Thy sister Sodome was not mentioned in thy mouth in the day of thy pride.*

Jeremiah 16. 19. *The Gentiles shall come unto thee from the ends of the earth, and shall say surely our fathers have inherited lies, vanitie, and things wherein there is no profit.*

Ver. 21. *Therefore (saith the Lord) behould I will this once cause them to know, I will cause them to know my hand, and my might, and they shall know that my name is the Lord.*

First, Note, that these words, *The Gentiles shall come from the ends of the earth*, doe shew that this precious promise is made to the Gentiles.

Secondly, Note, that the Gentiles *shall come willingly*, they are not said to be drawne, but thus, *they shall come to acknowledge God to be the true God.*

Thirdly, And they shall see and repent of their former evills, and false worship, noted in these words, *and shall say, surely our fathers have inherited lies*, and shall be ashamed of their former ignorance, noted in these words, *things wherein there is no profit.*

Fourthly, Note the gracious favour, and aboundant mercie of God towards the Gentiles, in forgiving their sinnes, and receiving them to mercie, noted in these words, *I will cause them to know my Name, and my hand, and they (also) shall know that I am the Lord, aboundant in mercie.*

Note, that these words, *know the hand* &c. *the might, the Name of the Lord*, doth hould out, that they shall unfeinedly be converted, and heartily love, feare, reverence, and submit unto, the true and blessed God, for so the words, *know the Lord*, are interpreted, *Exod.* 5. 2.

Exod. 5. 2. *And Pharaoh said, who is the Lord, that I should obey his voyce, to let Israell goe, I know not the Lord, neither will I let Israell goe.*

Note, that by *not knowing the Lord*, is implyed, *the not loving, not fearing, not submitting to, not beleeving in the true God*, therefore when the Lord saith that the Gentiles shall know, *the might, the hand, the Name of the Lord*, it is all one as if he should say, they shall submit to, they shall love, reverence, and beleeve in God; this matter was in Gods decree fully determined, for the words are twice repeated, *they shall know, they shall know.*

Hosea 1. 10. *And it shall come to passe, in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sonnes of the living God.*

Note, that this place holdeth out that Gods purpose was to receive the Gentiles into his favour, and to adopt them *not to be servants, but sonnes of the living God*; note, that both the place and persons are noted.

Joell 2. 23. *And it shall come to passe, that whosoever shall call upon the Name of the Lord shall be saved.*

Note, that here, God sheweth that not onely amongst the Jewes, but *in every place*, God will not onely heare prayers, but also men shall be saved with the same salvation that the Jewes should be saved with; for here is no difference made.

Micah 4. 2. *And many Nations shall come and say, come and let us goe up to the Mountaine of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and wee will walke in his pathes.*

Zephany 3. 8, 9, 10. In the 8th verse, *God threatneth to punish all Nations.*

Vers. 9. *Then will I turne to a people of a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

Ver. 10. *For from the River of Ethiopia, my supplications.*

Note, that from these words, *Then will I turne to a people*, is held out that in any Nation where God giveth grace, God will turne in mercy to them, and give them grace *with one consent* or shoulder to serve him.

Note, that by these words, *all call, and with one consent*, is shewed that the difference between Jew and Gentile should be so taken away and reconciled, that in all Nations (whose hearts were purified by faith) they should have libertie, and gratiously be accepted, to serve him in one. And houldeth out the benefit that should come by the promised seede, that should breake the serpents head, *in whom all the Nations, all the Families of the earth should be blessed.*

This must needs be the promised Messiah, the Lord Jesus Christ, because none before him did fulfill the propheſies, nor none after him hath been.

Zacheriah 6. 15. *And they that are farre off, shall come and build in the Temple of the Lord.*

Note, that it had been no new, or strange matter for the Nation of the Jewes to come, and build in the Temple of the Lord, but in this that God sheweth that those that then were farre off from being admitted, or accepted in that service; this ariseth from the free, and aboundant mercy of God.

Note, that by *building in the Temple of the Lord*, is shewed that the worke, the worship, and service of the true God, should be furthered, and strengthened.

Zacheriah 14. 9. *And the Lord shall be King over all the earth, and there shall be one Lord, and his Name one.*

Note, that these words, *the Lord shall be King over all the earth*, doe shew that the true worship of the true God, shall be received

and

and submitted to by some of all Nations, for otherwise indeede and truth, *the Lord was ever King over all the earth*, but the Nations did not know God, nor worship the true God in those times, God did hide his favourable countenance from other Nations, *therefore they owned not God as King.*

Note further, that *there shall be one God, and his name one*; this sheweth that God had fully decreede this matter; *because it is twice repeated.* So

Exod. 48. 16. The like speech is used by old *Jacob, let my name be named on the lads*; by these words shewing that they should be surely united, and joyned to, and with the Children of *Israell.* So here when God sheweth that there should be *one King, or Lord, and one name over all the earth*; it sheweth that the partition, between Jew and Gentile should be abolished, and that there should be one Church of the blessed God, *containing both the Jew and Gentile.*

To this give the Prophets witnesse, *Genesis* 18. 18. *All the Nations of the earth shall be blessed.*

Isai. 2. 2. *The Mountaine of the Lords house shall be exalted, and all Nations shall flow unto it.* Where note, that by the words, *flow unto it*, is shewed, the aboundant coming in of the Gentiles, for it is a meete similitude, taken from the waters that flow from the Sea, and mix themselves.

Micah 4. 1. & Daniell 7. 27. sheweth in effect the same thing.

Malachy 3. 1. *Behould I will send my Messenger, and he shall prepare the way before mee*; This was fulfilled by *John the Baptist*, who did immediately precede the Lord Jesus Christ, and he did shew and witnesse that Jesus Christ was the true Messiah, in whom all the Nations of the earth should be blessed, and the Nation of the Jewes *did acknowledge and own John Baptist to be a true Prophet of the Lord*: it followeth

Malachy 3. 1. *And the Lord whome ye seeke shall sodainely come into his Temple, even the Messenger of the Covenant, whome ye delight in, he shall come saith the Lord of Hosts.*

Note, that these words *the Messenger of the Covenant*, doe shew another, a new Covenant, because the former they had broken.

Note, that these words, *shall come*, doe shew that he was not then come; therefore he is called *the Messenger of the Covenant*, shewing that he brought tidings (of another) *of a new Covenant.*

and note that this was such a Covenant, as they delighted in, spoken of, *Jere.* 31. 33.

Jeremiah 31, 31, 32, 33. *But this shall be the Covenant that I will make with the house of Israel after those days saith the Lord, &c.*

Ver. 34. *For I will forgive their iniquitie, and I will remember their sinne no more.*

Note, that the former Covenant was dreadfull, because the Curses of the Law were annexed to it, therefore they had no such cause *to delight in it.*

Malachy 1. 10. *I have no pleasure in you saith the Lord of hosts, nither will I accept an offering at your hands,* speaking to the *Jews.*

Ver. 11. *For from the rising of the Sunne to the going downe thereof, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of hosts.*

Note here that God to shew that he did entend to shew mercie to the Gentiles, he putteth a plaine difference between the Jew, and the Gentile; for God saith in the former ver. 10. *He had no pleasure in the Jewes, nor would he accept an offering at their hands.*

Note that the Jewes were so elevated, and lift up with pride, that they esteemed of other people, to be utterly cast out of Gods favour, and that God would accept of no worship but amongst their Nation, and in their Country: Therefore the Lord to humble them, doth shew the glimpse (one beame of the brightnesse) of his favour, to the Gentiles, telling them that they the Gentiles should be accepted, noted in these large, and gracious plaine tearmes, *that in every place, from the rising of the Sunne, to the going downe thereof, incense should be offered to the Name of the Lord*; and further saith it should be *a pure offering*; that is to say, it should be accepted as an offering without blemish, cleane and sanctified in Gods sight; for

Note, that by these words, *My Name shall be great among the heathen, or Gentiles,* is shewed that the Gentiles should esteeme the Name of the Lord at a high price, they should love, reverence, and serve the Lord, with all their hearts, and with the chiefe affections. And to shew that this is clearely meant of the Gentile Nations, God tells the Jewes in the next following twelfth verse, that *they had prophaned it*, that is, they had prophaned *the Name, and offerings of the Lord*, they too lightly, and meanely esteemed God favour to them.

Thus

Thus breifely I have laboured to shew, that God did entend to shew favour to the Gentiles, and that although God did for a time choose the Children of *Israell*, and seperate them from other Nations, and did manifest his favour to them, above other Nations, in many respects, yet God had a people or persons before *Abraham*, and that other people or persons in and after *Abrahams* time should be accepted and saved with the same salvation, that the posteritie of *Abraham* were saved with.

Therefore why should you that are Jewes be so lift up, as to conceive that no other people, can be saved with the same salvation, wherewith you are saved, *certainly it is of free mercie, and not of your deserts that you must be saved.*

Jere. 18. 1. And the same God that shewed mercie to your Nation, reserved that power, to shew mercie to others, even according to his own good will and pleasure, as the potter hath power over the clay. You have just cause to lay this to your hearts and to be humbled under the mightie hand of God, which hath now been stretched out in great displeasure for above fifteene hundreth yeares; of this the Prophets, and Jesus Christ did foretell.

Exod. 33. 29. God saith, *He will have mercie, on whome he will have mercie*; and *Jere.* 18. 1. to 11. even as a potter hath power, *&c.* Wee (many of us) that are beleevers in Jesus Christ, doe earnestly long for, and desire, the true good of your soules, and bodies, and wee doe continually and earnestly pray that God would be mercifull unto you, and take away the hardnesse of your hearts, and the vaile that is for a season spread over your eyes.

Now in the next place, I shall labour (as God shall assist and permit) to shew and evidently to proove that Jesus Christ (is already come, and by your Nation Crucified) was, and is the promised Messiah, the Saviour of all those that beleeve in him, both Jewes and Gentiles.

Firſt, Touching the promise made to *Adam*, renewed to *Noah*, when God blessed *Noah* and his sonnes, *Gen.* 9. 1.

And touching the promise made in, and to *Abraham*, and in his seede, *Gen.* 12. 3. and *Chap.* 18. 18. and 22. 18. I have already noted, and shewed, that this promised blessing, was a blessing promised in, and by a promised seede, in whome, not onely the posteritie of *Abraham*, but also *all the Families of the earth should be blessed.*

Secondly,

Secondly, That this seede proceeding from *Abraham*, was not meant of all *Abraham* his posteritie; for if so then *Ismaell*, *Esau*, and the rest of *Abraham* his Children should have been alike blessings, but not so, for God saith, *In Isack shall thy seede be called*; And *Isack* is not that seede, for God sceptared the same promise to *Isack*, and to *Jacob* after him. And *Jacob* prophesied,

Genesis 49. 10. *The scepter shall not depart from Juda, nor a Lawgiver from between his feete till Shilo come, and unto him shall the Gathering of the people be.*

First, Note, that this promise hath respect unto one, not to many, which is shewed in these words, *unto him shall*; and by the name, *Shilo*, wee understand *the Messiah*.

Secondly, Note, that this prophesie, and promise had respect to some extraordinary blessing, that should come by this *Shilo* or *Messiah*.

Thirdly, Note, that *by the scepter*, wee doe understand government; now here it is prophesied, that *the scepter should not depart from that Tribe till Shilo come*.

Note likewise that the Government did continue in that Tribe, a long season after the time of *David*, and wee finde Records that some of *Davids* posteritie governed till Jesus Christ came. Yet if you that are Jewes should not acknowledge that

First, Yet you must needs acknowledge that in that Tribe the government did continue a long time after *David* his time.

Secondly, You must acknowledge that it is now long since the Government departed from that Tribe.

Thirdly, I demand, or request you to shew, where, and who, this *Shilo* is, and when *Shilo* did come, and when (and what) was the Gathering of the People or Nations to him.

Fourthly, Note, that this prophesie must needs be ended long since.

Fifthly, Note, that this prophesie must needs be fullfilled, in and at the coming of Jesus Christ, for it punctually agreed with him in all respects, *and unto him was the Gathering of the people.* And this agreeth with no other before, nor since.

Deut. 18. 15. *A Prophet the Lord will raise up unto thee, from the middest of thy brethren, like unto mee, unto him shall ye hearken.*

Ver. 18. *The Lord said, I will raise them up a Prophet, like unto thee, and he shall speake unto them all that I command him.*

First, Note, that this Prophet must needs be the Lord Jesus Christ, because from the dayes of *Moses*, no other arose *like unto Moses*, but Jesus Christ onely, *neither before nor since*.

Secondly, All the prophesies before *by Moses, and by all the Prophets, did poynt out* (and were fullfilled in, and) *at the coming of Jesus Christ*.

Thirdly, Consider the sad experience, that your Nation hath of the displeasure of God against your whole Nation, as it was plainely foretold; so consider that it was for such a great sinne, as they had committed none so great.

Fourthly, Note, why they desired, *that God would raise them up such a Prophet*: this is noted in the next verse, *Deut.* 18. 16. *Because the giving of the Law was so dreadfull*, that they desired God to appeare and speake to them in a more favourable way, *not so dreadfull*; And God promised *to raise them up a Prophet like to Moses, that might declare his good will to them*. And at the coming of Jesus Christ this was fullfilled, for he came to them in a gracious manner, doeing them good, and healed their bodily diseases, and also proclaimed and shewed the forgivenesse of their sinnes, noted *Ver.* 31. 34. These things as they were left on record by faithfull eye witnesses, so they have been kept safe and unaltered. To the truth of this give all the Prophets witnesse.

Psal. 16. 17. *Thou wilt not leave my soule in grave, nor suffer Thy holy one to see corruption.*

Note that *David* here doth not speake this concerning himselfe for *David* was buried, and saw corruption. Therefore he speaketh of Jesus Christ, *who saw no corruption*, although he were put in the grave, *for he rose from death to life*, as by the testimony of many faithfull witnesses. And this could be spoken of no other man from the time of *David* to this day.

Isai. 9. 6. *For unto us a childe is borne, unto us a sonne is given, and the Government shall be upon his shoulder, and his name shall be called the mighty God, the everlasting Father, the Prince of peace.*

I know that some of your Nation doe seeke to avoyde the true meaning of this place, by saying that this childe was borne in that age, or by saying that some words in this place are not rightly translated. But I pray you note the next *ver.* 7. *Of the increase of his government and peace there shall be no end.*

Note, that of the government of that Childe borne in that age, there

there was an end, in that age, and the Government of the house of *David* is ended in your sence.

But this place having respect to Jesus Christ, the whole place agreeth, and in him was fulfilled, but to proceed.

Note, that he is fitly called, *the Prince of peace*; shewing that he should be called the Sonne of God, see

Dan. 9. 25. He is called *Messiah the Prince*, to it is noted further,

Dan. 7. 14. That *his kingdome is an everlasting kingdome*; and he is said, *to bring in everlasting righteousnesse.*

Dan. 7. 13. *I saw in the night visions, and behould one like the sonne of man, came with clouds of heaven, and came to the Auncient of dayes, and they brought him neare before him.*

Ver. 14. *And there was given to him dominion, and a kingdome, and glory, that all people, and Nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not passe away, and his kingdome shall not be destroyed.*

First, Note, that he is said to be *one*: secondly, *one like the sonne of man*; So was Jesus Christ, he was borne of the virgin *Mary*, and so in regard of his humane nature *was like the sonne of Man*; and note that none other since *Daniells* dayes to whome this may be applyed.

Secondly, note, that he *came to the Auncient of dayes*, this sheweth that he differed from the Auncient of dayes.

Thirdly, Note, that *an everlasting kingdome* was given to him: this is he that should *sit upon the throne of David for ever.*

Fourthly, Note, that it is said *ver.* 14. that *all people, and Nations and languages should serve him*, fitly agreeing with the promised Messiah, *in whome all the Nations should be blessed*

Fifthly, Note, that this was fulfilled at the coming of Jesus Christ, and by his resurrection, and by no other; so the Prophets witnesse.

Isai. 11. 1. *There shall come a rod out of the stem of Jesse, and a branch shall grow out of his roots.*

Ver. 2. *And the Spirit of the Lord shall rest upon him.*

Ver. 3. *He shall not judge after the sight of the eyes, neither reprove after the hearing of the eares, but with righteousnesse shall he judge the poore, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

Ver. 5. *Righteousnesse shall be the Girdle of his loynes.*

First, Note, that this *rod out of the stem of Jesse*, must needs be one that should be, or proceede from *that stock or kindred*, which must needs be *the promised Messiah*, in whom all the Nations were blessed.

Secondly, Note, that this promised seede, or rod, must needs be after a wonderfull manner, *for righteousnesse should be the Girdle of his loynes*; the like was not said of any other before, nor after.

Thirdly, This was never fulfilled in, or by any other from that time, *but in and by Jesus Christ this was punctually fulfilled.* 7, 8, 9 verses shew that the great difference between Jew and Gentile shall be reconciled, held out by the amicie and agreement, between the cleane, and uncleane creatures, the Cow a cleane creature, the Beare uncleane, the Lambe cleane, and the Wolfe uncleane, the Calfe and the Lyon, &c.

Note, that is is the true meaning of the place, appeareth by the 9 verse next following, *they shall not hurt nor destroy in all my holy Mountaine.*

Note, that till the promised seede came (in whome all the Nations of the earth were blessed) the Gentiles were as uncleane, they had not place in the holy Mountaine.

For by *holy Mountaine*, must needs be meant the holy worship of the true God, or the worshippers therein.

And by the promised seede the Gentiles, all Nations beleeving were promised to be blessed, and received to favour.

This doth likewise hold out that our corrupt natures should be clensed; it followeth, that *the earth shall be full of the knowledge of the Lord.*

Note, that this likewise sheweth, that then a greater measure of the knowledge of the Lord should be revealed; the words are large.

Isai. 11. 10. *And in that day there shall be a roote of Jesse, which shall stand for an ensigne of the people, to it shall the Gentiles seeke, and his rest shall be glorious.*

Note, first, that *in that day*, when the Jew and Gentile should be reconciled, the cleane, and the uncleane, *then this promised seede, this roote of Jesse should stand for an ensigne*, or Colours displayed, *and to it the Gentiles should seeke.*

Note,

Note, why should the Gentiles seeke to it, but for the comfort of it?

Note, that this was punctually fulfilled at the coming of Jesus Christ, for he being by the preaching of the Gospell shewed, the Gentiles then sought to him.

And in him the Jew, and Gentile (the cleane and uncleane) by faith in him were cleansed, and reconciled, and many thousand Jewes received the Christian faith, and did become one Church, by reason whereof they are not now to be discerned, nor differenced the one from the other.

And his rest shall be glorious; this was shewed by *Haggai* 2. 9.

Haggai 2 9. *The Glory of this latter house shall be greater then the glory of the former, saith the Lord.*

Note, that the glory of this latter house *was inferior to the former*, if wee should onely have respect to the workmanship and to the materialls in a litterall sence.

But in these respects *this glory of this latter house was the greater.*

First, Because of the personall presence of Jesus Christ.

Secondly, And in respect that the Gospell, the New Covenant was preached in it, the glad and joyfull tidings of Mans salvation.

Jeremiah 31. 31. *Behould the dayes come saith the Lord, that I will make a new Covenant with them, &c.*

Ver. 32. *Not according to the Covenant that I made with their Fathers, &c. which my Covenant they brake.*

Ver. 33. *But this shall be the Covenant, I will be their God, and they shall be my people.*

Ver. 34. *For their sinnes and iniquities, will I forgive.*

First, I would request you that are Jewes to consider when you doe expect this new Covenant, and what this New Covenant is.

Secondly, How you doe conceive this is to be performed, certainely were not your understandings darkned, you would not but see, that this was fulfilled, at the coming of JESUS CHRIST; For reade *Isaiah* 49. 6. *It is a light thing that thou shouldest be my servant, to raise*

up

up the Tribes of Jacob; I will give thee also for a light to the Gentiles, that thou mayest be my salvation, to the ends of the earth.

Ver. 22. Compare this with ver. 22. and with *Isai.* 42. 6.

Isai. 42. 6. *I the Lord will give thee, for a Covenant of the People, for a light to the Gentiles*; to this agreeth that of

Haiah 9. 1. This is the *branch that should grow out of the Roote of Jesse.*

First, Note, that it is a promised seede, therefore it is said, *give thee for a light*; it is not said thus, *give them a light*; so it is said, *I will give thee for a Covenant*; so he is called *a branch*, thereby noting that this promised blessing was to be fullfilled *in a promised seede*; thus it is noted

Daniell 7. 14. *One like the sonne of man*; so *Jeremiah* noteth,

Jeremiah 23. 5. *Behould the dayes come, saith the Lord, that I will raise up to David a righteous branch.*

Ver. 6. *And this is his Name whereby he shall be called the Lord our Righteousnesse.*

Note, that he is fitly called *the Lord our Righteousnesse*, because neither the Jew, nor the Gentile, had any righteousnesse of their owne.

The Jew had broken their Covenant, and the Gentile had sinned, therefore he is fitly called *our Righteousnesse*, because his Righteousnesse is imputed to us

The Curses of the Law being due, both to Jew, and Gentile.

Jesus Christ suffering death upon the Crosse, became a Curse, to redeeme us from the Curse, as it is written,

Deut. 21. 21. *Cursed is every one that is hanged on a tree.*

Thus Jesus Christ suffering the Curse due to us, *with his stripes wee are healed*; as it is written,

Isai. 53. 4. *Surely he hath borne our griefes, and carried our sorrowes, yet wee ostéeme him stricken and smitten of God.*

Ver. 5. *He was wounded for our transgressions, and the chastisement of our peace was upon him; and with his stripes wee are healed.*

Ver. 10. *His soule was made an offering for sinne*; so *Dan.* 9. 26.

Dan. 9. 24, 25, 26. *And after threescore and two weeks, the Messiah shall be cut off, but not for himselfe*: therefore he is fitly called *our righteousnesse.*

Isai. 11. 10. *And in that day there shall be a roote of Jesse, which shall stand for an ensigne of the people, to it shall the Gentiles seeke.*

Note,

Note, that *this ensigne* must needs be the promised Messiah, *the Lord Jesus Christ*; who being *our righteousnesse*, therefore wee seeke to it.

Zachery. 3. 8. *I will bring forth my servant, the branch.*

Numb. 24. 14. *There shall come a starre out of Jacob.* So

Zacheriah 9. 9. *Behold thy King cometh, he is just, and having salvation, lowly, and riding upon an Asse.*

Note, thus did Jesus Christ come to *Jerusalem* riding on an Asse, when the people spread their cloaths in the way and cryed, *Hosanna to the sonne of David*, and said, *Blessed is he that cometh in the Name of the Lord.*

Isai. 62. 10. *Lift up a standard.*

Ver. 11. *Behould thy salvation cometh.*

Isai. 61. 11. *For as the earth bringeth forth her bud, &c. and as the Garden, &c. so the Lord will cause righteousnesse and praise, to spring before all Nations.*

Note, that these places doe evidently shew that the promised Messiah, the branch out of the roote of *Jesse*, the Father of *David*, the Messiah, the Prince, the Lord our Righteousnesse, our salvation, this ensigne lifted up, to whome the Gentiles should seeke, this promised seede that is our Covenant, *in that blessed seede, and promised blessing, in whome all the Nations of the earth were promised to be blessed*, which must needs be *the Lord Jesus Christ.*

For all these prophesies were in him fulfilled, both in respect of the time, and of the manner, and of the effects following, and in no other before, nor after were they fulfilled.

Jere. 23. 6. *I will raise up to David a righteous branch.*

Ver. 6. *He shall be called the Lord our Righteousnesse.*

Note, that Jesus Christ is fitly called, *the Lord our Righteousnesse*, because wee sinners beleeving in him, *his Righteousnesse is imputed to us*; as Genesis 15. 6. *Abraham beleeved God, and it was imputed to him for righteousnesse*: or as those that in the Wilderneſse *were bitten by fierie Serpents, because they sinned*, therefore *God appoynted them to looke in a Serpent lifted up for their healing*: this Serpent was a type of Jesus Christ.

Daniell 9. 24. *Seaventie weekes are determined, and to make reconciliation for iniquitie, and to bring in everlasting righteousnesse, and to annoint the most holy.*

Note, that those *seaventie weekes* are past long since, and doe truely

truely agree with the time that Jesus Christ did come. And no other did come, and he did wholy veresie this Scripture, *He made reconciliation for iniquitie, and brought in everlasting righteousnesse, and was the holy one of God.*

Note, that as *Daviell* calls him the *most holy*, so *David* calls him Psal. 16. 10. *the holy one*: in these words, *Thou wilt not leave my soule in Grave, neither wilt suffer thy holy one to see corruption.*

Note, that *the holy one, must be put in a grave* but *not see corruption*, even so Jesus Christ was laid in the sepulchre of *Joseph*, but *he saw no corruption*, for he rose againe the third day to life; this is witnessed to us by many sincere, Godly, humble, true eye-witnesses, and such as sealed the truth thereof with their lives.

To this *Daniell* witnessed, *Daniel* 9. 26. And the Prophet Isaiah 53. 8. sheweth, that *the Messiah should be cut off or slaine*, the same words are used: and as *David* said, that *he should be in the Grave*; so *Isai* 53. 9. saith, *He made his grave with the wicked, and with the rich in his death.*

Note, that these propheties were fullfilled, for he was crucified between two theeves, and was buried in a rich mans sepulchre.

Note further, that this Prophetie of *Daniell* 9. 26. doth plainly shew that the Messiah should be cut off or slaine before the destruction of the Cittie, and of the Temple, which is now long since passed, and the Cittie and the Temple destroyed.

Note further, that *Daniell* doth describe the persons, and saith, that *the people of the Prince to come should doe this.*

Even so this was veresied, for *Titus* the Prince, his people against his consent (in some respect) did destroy the Sanctuarie.

Note, that the end of this destruction *Daniell* saith, *should be with a flood*, fitly agreeing with the manner of the destruction; which did *as Noah his flood*, destroy a multitude of people.

Wee Christians doe often search the Scriptures, and doe consider both the manner, and time, that the Messiah should come, and by comparing one Scripture with another, wee conclude plainely, *that Jesus Christ is that messiah already come.*

Wee desire you that are Jewes so to doe impartially, in that you have not already done it. wee doe not so much marvaile, because the Lord shewed in the Scriptures plainely, that for a season, till Gods appoynted time came, your understandings should be vailed, these great matters should to you be sealed, & not opened.

But

But now wee (many of us) doe beleeve, that this is the age, that God will open your eyes, and bring you to acknowledge *the true Messiah, the Lord Jesus Christ.*

Wee earnestly and often pray for your conversion, and for the good both of your bodies and soules, and wee desire, and should rejoyce that God would be mercifull to you, *and give you a name, and make you a praise thorow-out the whole earth.*

Note, that although God will shew mercie to you, yet he will be sought to for it, for in that day that he will be mercifull to you, he will powre upon you a spirit of prayer and supplication.

Even as formerly when the returne of *Israells* Captivitie was neare, he stirred up *Esra*, and *Nehemiah*, after more then an ordinary manner to seeke the Lord.

And as the *Israelites* in the time of the *Judges*, did Cry unto the Lord in their afflictions, *when God entended to shew them mercie*; so doubtlesse God doth expect that you should after more then an ordinary manner seeke his favour. But to proceede see.

Isai. 53. 1. *Who hath beleeved our report*; this sheweth that the Jewes should be hardly brought to beleeve; and the Gentiles that then sate in darknesse, and in the shadow of death, could hardly beleeve that God would ever shew such favour to them, being so unworthy.

Isai. 53. 2. The Prophet gives the reason why men should so hardly be brought to beleeve this report, namely, because he should be as a *roote, out of a dry ground, he hath no forme nor comelinesse in him; there was no beautie, that wee should desire him*, that is to say, he should be of meane parents.

You Jewes looked for a temporall, worldly, glorious King, and therein you were mistaken; for *Christ his kingdome was and is of another world*, namely, a spirituall, an heavenly kingdome, which is farre more excellent, therefore note, it followes,

Isai. 53. 3. *He is despised and rejected of men, a man of sorrows, and wee hid as it were our faces from him; he was despised and wee esteemed him not.*

Ver. 4. *Yet surely he hath borne our sorrowes, yet wee esteeme him stricken, and smitten of God.*

Ver. 5. *But he was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him, and with his stripes wee are healed.* reade the whole Chap-

ter, and note that to none before Jesus Christ, nor to none after can this Chapter be applyed, and *in him it is wholly fulfilled.*

Haggai 2. 6. *For thus saith the Lord, yet once a little while it is, and I will shake the heavens and the earth, and the Sea, and the dry land.*

Ver. 7. *And I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with Glory,*

Ver. 9. *The Glory of this latter house shall be greater, then the Glory of the former, saith the Lord of hosts, and in this place I will give peace.*

First, Note, that this *desire of all Nations*, was not then come, which is shewed plainely in these words, *yet once more*, and in these words, *the desire of all Nations shall come*, and I will fill the glory thereof.

Secondly, Note, that *the desire of all Nations* was to be happie and blessed; this is plainly shewed to be *that seede that should breake the Serpents head*, that should ease mans paine, that should redeeme man from death, and from the grave, that should purchase for man more durable Good things.

This *desire of all Nations*, must needs be *that blessing promised to Abraham, to Isack, and to Jacob, in whome, all the Nations should be blessed*; this must needs be *that new Covenant*, whereby *our sinnes and iniquities should be forgiven.*

This must needs be *the Lord our Righteousnesse, the promised Messiah, the ensigne lifted up, the standard which God willeth all the inhabitants, and dwellers upon the earth, to hearken unto*; this is he *in whome the Gentiles should trust*; this is that promise, *O death, I will be thy death, O grave, I will be thy destruction.*

Thirdly, Note, that God saith, that this *desire of all Nations, should fill this house with Glory*; note the large extent of the words, *fill it with Glory*; in this respect, namely, by the coming of the promised seede, *the desire of all Nations*, the Glory of this latter house *should be greater* then the Glory of the former.

Fourthly, Note, that *the Glory of this latter house* was inferiour *to the Glory of the former*, if wee should onely have respect to the workmanship and Materialls, in a litterall sence. But having respect *to this desire of all Nations*, to Jesus Christ, whose personall presence was in it. And having respect to the preaching the Gospell, the glad and joyfull tidings of mans salvation. *Thus this*

house

house exceeded the former house, and was filled with glory.

Fifthly, Note, that this *desire of all Nations* was to come before this house should be destroyed; for so the words plainely shew, *the desire of all Nations shall come, I will fill this house with glory, and the glory of this latter house shall be greater then the glory of the former:* note further,

Sixthly, That *in this house the Lord saith, he will give peace.*

Note, that the Jew nor Gentile could have peace, no other way but by the New Covenant, the promised Messiah, the forgivenesse of sinnes, the Cancelling of the Curses of the Law.

Malachy 4. 2. *But unto you that feare my Name, shall the sonne of righteousnesse arise with healing in his wings.*

Note, that he is fitly called the *sonne of righteousnesse*, as in other places he is called *our righteousnesse*, and *the Lord our righteousnesse*, shewing that wee being sinfull, had need to be made righteous, and had need to be healed, sin had wounded us; therefore

Malachy 3. 1. *Behould I send my Messenger, and he shall prepare the way before mee, and the Lord whome ye seeke shall sodainely come into his Temple, even the Messenger, and the Covenant, whome you delight in, behould he shall come, saith the Lord of hosts.*

First, Note, that *this Messenger* sent before, *was John the Baptist*, and he witnessed to the Jewes, *that Jesus Christ was the true Messiah*, the promised blessing, the desire of all Nations.

Secondly, Note, that the Jewes themselves, did acknowledge that *John Baptist* was a true Prophet of God.

Thirdly, Note, that (the Lord, or Messiah) the Jewes then sought after, *then they did expect his coming*, at the very time of *John the Baptist.*

Fourthly, Note, that these words, *shall sodainely come*, doe shew that which came to passe; *for Jesus Christ did then come sodainely* before they were aware.

Fifthly, Note, that these words, *shall come into his Temple*, doe shew, that the Covenant, the Messiah that they delighted in, should come *before that Temple was destroyed*, In which regard the glory of the latter Temple, was greater then the glory of the former Temple, *Hag.* 2. 9.

Sixthly, Note, that by these words, *even the Messenger of the Covenant, whome ye delight in*, doe shew *a new Covenant*, for there needed no Messenger to bring them newes of the former Cove-

nant, neither had they such cause to delight in the former Covenant, because they had broken the former, and the Curses were annexed to it, *but this latter Covenant they delighted in*, for it was often foreshewed.

Jeremiah 31. 31. *Behould the dayes come saith the Lord, that I will make a new Covenant.*

Ver. 32. *Not according to the Covenant that I made with their Fathers, &c. which my Covenant they brake.*

Ver. 33. *But this shall be the Covenant that I will make, &c. I will be their God, and they shall be my people.*

Ver. 34. *They shall all know mee from the least of them, to the greatest of them, for I will forgive their sinnes, and I will remember their iniquities no more.*

First, Note, that this is *that New Covenant, that they delighted in*, namely, *to have their sinnes forgiven*, this is that Covenant shewed so often when the Messiah is promised *for a Covenant, Isai. 42. 6. & Isai. 49. 6. & Isai. 9. 1. Dan. 7. 14. Jerem. 23. 5, 6.* this is *the Lord our Righteousnesse.*

This is the promised blessing to all Nations, and this was *and is the desire of all Nations*, to be reconciled, to have their sinnes forgiven, to be received into the favour of God, to be redeemed from death, from the Grave, and hell, and to live with the blessed God for ever, Amen.

Note, that this is that promised blessing, for which God so often inviteth men *to sing unto the Lord a new song, and his praise from the ende of the earth; they that goe downe to the Sea, the Iles and the inhabitants thereof, lift up your voyce, let them shout from the top of the Mountaines, let them give glory to the Lord, and declare his praise in the Iles.*

Isai. 42. Ver. 10, 11, 12.

I shall at the present onely mention some particulars, whereby it may further appeare, that the Prophets did foretell, the place, the manner, and other matters, which concerned the promised Messiah Jesus Christ.

At the time of his birth the Angell of God, appeared to Shepheards (that were keeping watch over their flock) by night, *and the glory of the Lord shone round about them, and the Shepheards being afraid, the Angel said, feare not, for behould, I bring you tidings of great joy, which shall be to all people, for unto you is borne this day a Saviour which is Christ the Lord.*

And

And the Shepheards (being directed by the Angell) *they went into the Cittie, and found the young babe, newly borne; And this matter the Shepheards declared to the People dwelling in those parts.*

Note, that this was done at his birth, and then made knowne, and this was then written, and then publiſhed, and none could deny the truth of it.

The Parents of Chriſt fled into *Egypt*, becauſe *Herod* ſought to ſlay the childe, and did kill many other children, ſuppoſing amongſt them to have ſlaine Jeſus; foreſhewed *Jerem.* 31. 15.

After *Herods* death, (by Gods direction) *Joſeph* his ſuppoſed father returned; foreſhewed *Hoſea* 11. 1.

Firſt, Touching the place of his birth, it was in *Bethlem*; ſo *Micah* 5. 2.

Secondly, He was the ſonne of a virgin, a maide; ſo *Iſa.* 7. 14. *Gen.* 3. 15.

Thirdly, He came of the virgin *Mary*, which was of the tribe of *Juda*; ſo the Prophets, *Jere.* 33. 14. *Jere.* 23. 6. *Iſa.* 4. 2. *Iſai.* 7. 14.

Fourthly, His miraculous acts, teſtified and declared him to be the Meſſiah.

Fifthly, His name was foretold by the Prophets.

Sixthly, His death and reſurrection was foretold, to his Mother, by an Angell; and ſo *Iſa* 7. 14. *Jer.* 23. 6.

Objection. You Jewes are offended, becauſe wee Chriſtians doe beleeve that Jeſus Chriſt was the Sonne of God.

Anſw. The Reaſons ſome few of them I ſhall (labour to) preſent to your conſideration.

Firſt, Becauſe being borne of a virgin, a maide, his conception was by the holy Spirit of God, and not by man; ſo *Iſai.* 7. 14.

Secondly, The miracles that he wrought openly in the ſight of the Jewes, and of ſuch as were faithfull, and eye-witneſſes, ſhewed ſo much.

Thirdly, A voice from heaven, in the preſence and ſight and hearing of the Prophet, *John the Baptiſt*, and of other faithfull witneſſes, declared ſo much; and the Pſalmiſt *David* ſaith, *Thou art my ſonne*, &c. ſpeaking of the Meſſiah.

Fourthly, He knew matters before they were declared to him, he knew mens thoughts, he raiſed the dead, commanded the winds, and the Seas, he healed all diſeaſes; the Leprous, blinde, lame, dumbe, deafe, and caſt out Devills.

Fifthly,

Fifthly, He foretold his owne death, the manner, and time of it, to many before it came to passe.

Sixthly, He arose from death to life, and he ascended up to heaven after his resurrection, in the sight of many faithfull witnesses.

Seventhly, To this the Prophets gave witnesse, namely, that he should be after a wonderfull manner, and that he should be called the Sonne of God; see

Jeremiah 23. 5. *Behould the dayes come* (saith the Lord) *that I will raise up to David, a righteous branch.*

Ver. 6. *And this is his name whereby he shall be called, the Lord our Righteousnesse.*

Malachy 4. 2. *He is called the sonne of Righteousnesse, with healing in his wings.*

Malachy 3. 1. *He is called the Lord whome they sought, the Temple is called his Temple.*

Isai. 9. 6. *His name shall be called, the wonderfull Counseller, the everlasting Father, the mightie God, the Prince of peace.*

Isai. 7. 14. *Behould a virgin shall conceive and beare a sonne, and he shall call his name Immanuell, which is* (being interpreted) *God with us.*

Micah 5. 2. *Out of thee shall come forth unto me, to be ruler in Israell, whose goings forth have been from everlasting.*

Psal. 110. 1. *David* saith, *the Lord said unto my Lord, Sit at my right hand.*

Daniell 9. 24. *He is called the most holy, the everlasting Righteousnesse.*

Daniell 7. 13. *Behould one like the sonne of Man, came with the clouds of heaven, and came to the Auncient of dayes, and they brought him neare before him.*

Ver. 14. *And there was given him dominion, and glory, and a kingdome, that all people, and Nations, and languages should serve him, his dominion is an everlasting dominion, which shall not be destroyed, which shall not passe away.*

Psal. 2. 7. *Thou art my sonne, this day have I begotten thee, aske of mee, and I will give thee the Heathen* (or Gentiles) *for thy inheritance, and the utmost parts of the earth, for thy possession*; see *Jerem.* 33. 15. 16.

Isai. 9. 6. (The Messiah is called) *the mightie God, the everlasting Father, the Prince of peace.*

Ver. 7.

Ver. 7. *Of the increase of his Government and Peace, no end.*

Note that the divine and humane nature of Christ is foretold,

Zach. 6. 12. *Thus speaketh the Lord of hosts, behould the Man whose name is the Branch, he shall grow up.*

Isai. 7. 14. *Behould a virgin shall conceive and beare a sonne.*

Dan. 7. 13. *One like the sonne of Man.*

From these words, *the Man whose name is the Branch*, and the other places mentioned, may be gathered the Manhood, or humane nature, and from these following the divine nature; for *this branch* is shewed to be, and called, *Jer.* 23. 5, 6. *The Lord our Righteousnesse*, and the virgins sonne, is called, *Immanuell*, And this *one like the sonne of Man, his kingdome is everlasting*, which no earthly kingdome can be.

Note, that from these and many other places in the holy Scriptures, may be gathered, that the promised blessing to all Nations the true Messiah, should be the sonne of God after a wonderfull manner.

First reason is, because that man by sinning had offended an holy, infinitely pure and just God, whose Justice must be satisfied, and a sacrifice offered up, in some proportion answerable to the Majestie of God, whose righteous Lawes were broken by man.

Second reason may be to expresse the wonderfull, and abundant mercie, goodnesse, and bountie of God towards Mankinde, in sending his owne Sonne, in the likenesse of Man, to satisfie, and and to make an attonement between God and sinfull Man, therefore God hath given him a name above every name, *Phil.* 2. 20. Therefore *David* in spirit calleth him *his Lord*, Psal. 110. 1.

Thirdly, To the intent that wee should love, and honour the Sonne.

But further to proceede, this promised Messiah, the Lord Jesus Christ, was (during his abode on earth amongst men) courteous, kinde, doeing good to all, healing the sicke, cleansing the leapers, curing the dumbe, deafe, blinde, impotent, casting out the Devills, raising up the dead, and lastly, offered up himselfe, as a Sacrifice to God, to purchase pardon, and everlasting salvation, and happinesse for Man.

Note, that thus the Prophets foreshewed of him, reade *Isaiah*

42. from

Ver. 7.

Ver. 2. *He shall not cry, nor lift up, nor cause his voyce to be heard in the streets; a bruised reede shall he not breake nor the smoaking flax shall he not quench.*

Ver. 4. *The Isles shall waite for his Law.*

Ver. 6. *I will give thee for a Covenant of the people, for a light of the Gentiles, to open the eyes of the blinde, and to bring them that* Verse 7. *sit in darknesse out of the prison house, to bring out the prisoners.*

Touching his Garments the Prophets foretold; *David* saith, Psal. 22. 18. *They parted my Garments, and for my vesture they did cast lots.*

Note, that this was punctually fullfilled, for when Christ was crucified, the Souldiers parted Christ his Garments, but touching his vesture, it being without a seame, they cast lots for it.

And touching *Judas* (the traytor that betrayed Christ) the Prophet *Zachary* 11. 12. speaketh thus; *And I said unto them, if ye thinke good give mee my price, and if not forbeare, so they weighed for my price thirtie peices of silver.*

Ver. 13. *And the Lord said unto mee, cast it unto the potter, a goodly price, that I was prised at of them.*

Ver. 14. *And I tooke my other staffe, even bands and cut it in sunder.*

Note, that this Scripture was fullfilled at the death of Christ, for the Jewes covenanted to give *Judas*, thirtie peices of silver, to betray Jesus Christ, and afterwards *Judas* that betrayed Christ repented, and carried back to the Jewes (that imployed him) those thirtie peices of silver, and those Jewes tooke Councell, and because it was the price of blood, they would not put them into the treasurie, but they went and bought with that money the potters field, which to this day is called *the field of blood*. Therefore it followeth, *ver.* 14. God cut assunder, *the staffe of bands*; this was likewise verefied, for God did so cut asunder the bands of his gratious protection, that the whole Nation of the Jewes were so dissolved, dispersed, destroyed, and scattered, that they could not be reunited for these fifteene hundred yeares, and the weight of this sad, and dreadfull stroake of Gods displeasure, doth still rest upon that Nation, and yet their understandings are so vailed and darkned, that they cannot (they doe not) see wherefore they are smitten.

Wee Christians doe pray that God would in his great mercie turne your Captivitie. Now

Now it followeth that I ſhall labour by good evidence of reaſon to prove, that which I have breifely prooved by ſcripture, namely that Jeſus Chriſt was the promiſed Meſſiah, the promiſed bleſſing, in whome all the Nations, all true beleevers, are truely bleſſed.

Firſt, It appeareth by thoſe propheſies, that Jeſus Chriſt made knowne to many faithfull witneſſes, while he was converſant on earth; for he

Firſt, foreſhewed them of *Judas* that ſhould betray him.

Secondly, He told them of his ſufferings at *Jeruſalem*, of his death, and of his reſurrection the third day after.

Jeſus Chriſt, the ſame night that he was betrayed, he foretold his Diſciples, that he ſhould be apprehended, and of his ſufferings, and he tooke bread and bleſſed it, and wine and bleſſed, or gave thankes for it, and told them, that the breaking the bread, ſignified his body, which ſhould be broken for them, and the powring out of the wine ſignified his blood, which ſhould be powred out for them.

And Jeſus Chriſt did then appoynt, that in remembrance of his death and ſufferings, wee Chriſtians ſhould often breake bread, and powre out wine, in ſuch a manner, (when wee ſolemnely meete together) to keepe his death and ſufferings in memory.

And wee Chriſtians, from that very time, to this day doe ſo, *in remembrance of the unſpeakeable kindneſſe of Jeſus Chriſt, who offered up* (not the blood of Bulls, and Goats, but) *himſelfe, his body to be peirced, and his blood to be powred out* (not for his owne ſinnes, *for he had done no iniquitie*, but) *for our ſinnes, in him God was, and is well pleaſed.*

Thirdly, He tould the deſtruction of the Cittie, of the Temple, and of the diſperſion of the Nation of the Jewes; and likewiſe he tould them the times of thoſe matters, and that theſe things ſhould come in that Generation, and many other things, which were then written (by faithfull witneſſes) and ſafelypreſerved, unaltered, to this day, thoſe matters did punctually ſo come to paſſe.

Second Reaſon, the Miracles that Chriſt did, did evidently prove him to be the true Meſſiah.

Thirdly, Note, that theſe Miracles were not done in a corner, in ſecret, but they were done publikely in the preſence of many

thousands, and your Nation the Jewes knew, and were witnesses, and those witnessed, that were eare, and eye-witnesses, such as did both feare and see, his gratious, and glorious actings.

Fourthly, Those witnesses (that left his acts on record to us) were plaine, humble, sincere, and holy men, leading a godly and a sober life, they were such as sought not, the vaine glorious praises of men, nor worldly honours, nor worldly pleasures, nor worldly wealth, they were in their lives and conversations unrebukeable, spending themselves, & their labours, for the good of others, doeing good, and not evill, whersoever they came; they spent their time in preaching, in healing diseases, and in bearing witnesse that Jesus was the Christ, and they were much in fasting & prayer.

Fifthly, The Lord did beare witnesse to their doctrine by many Miracles & wonders that the Lord wrought for them, in them, and by them. To instance in some, the Lord gave them the spirit of prophesie, to foretell things to come, they foretould the destruction, and desolation, and the dispersion of the Nation of the Jewes, their owne Nation. And that God would after a long season (the time wee conceive to be neare, even in this age) call the Jewes, and cause them to acknowledge the true Messiah, the Lord Jesus Christ, and bring them back out of their captivated, and dispersed conditions, so that *they shall looke upon him*, that they and wee, by our sinnes *have peirced, and they shall mourne for him, as one mourneth for his onely sonne*, Zech. 12. 10.

And further the Lord did beare witnesse to the truth of those witnesses of Jesus Christ thus, they being plaine men that had learned to speake no other language but that of the Jewes, they were at one instant of time, so filled with the Spirit of God, that they could (and did) speake and understand, the Languages, of many, or of all Nations.

Sixthly, These Apostles, and witnesses, did for the confirmation of their doctrine, both bouldly, constantly, and undauntedly, before the Jewes, their Rulers, and before Kings and Governours (preach, shew, and) witnesse, *that Jesus Christ was the true Messiah, the Saviour of the world, the promised blessing to all Nations.*

And this they did, even unto death, notwithstanding, the threatnings, notwithstanding the preservations, the imprisonments, the torturings that could be, (and were invented, and) imposed upon

on them, in such manner, that to the death, they did constantly affirme, and beare witnesse, *that Jesus was the Christ, the Saviour.*

Seventhly, Not onely the twelve Apostles did thus witnesse, but many thousands others, both Jewes and some other Nations did also witnesse, and patiently suffer persecution, and many of them suffered death, for the aforesaid cause, witnessing, that Jesus was the Christ.

Eighthly, The wonderfull power of God did comfort, and support the Christians so (under those savage, barbarous, cruell and inhumane persecutions) that many that beheld their sufferings, (and noting likewise the mightie, and divine power of God, in supporting the Christians) the spectators themselves confessed the Christian faith to be the true faith.

In so much that many of those spectators, both confessed, and professed the Christian faith, and the Christians, both the one and the other, did (notwithstanding those cruell torturings, those inhumane and unparalely cruelties) both joyfully, patiently, and victoriously forsake these earthly bodies, upon confident perswasion, and assurance, that they should have a joyfull resurrection, a Crowne of everlasting Glory.

Ninthly, The doctrine of Jesus Christ, and of his Apostles, did agree with the doctrine both of *Moses*, and of all the Prophets.

Object. The *Jewes* say that Christ taught men to neglect the Law of *Moses*.

Answ. Although I have formerly answered to this, yet because it is a matter, that is a great impediment to the *Jewes*, in receiving the Christian faith, therefore I shall breifely adde a word.

Christ and his Apostles, did confirme strengthen, and teach men to observe all the Law of *Moses*: so farre as they were the Morall commandements of God, and did strengthen and expound the true spirituall meaning of the Commandements; to instance in some.

Exod. 13. 20. *Thou shalt not kill*; Jesus Christ shewed, that to be angry with our Neighbour unadvisedly, is a degree of Murder: and so likewise to hate another man is a degree of Murder; the like to speake evill of our Neighbour.

So likewise concerning adultery, Christ shewed, that to lust in our affections was sinfull.

So likewise touching the Worship of God, whereas the *Jewes*

Pleased themselves too much in the outward performance of duty.

Christ shewed them that their obedience should (more slow, and) arise from the inward affections, it should be sincere, and with their whole heart, because God searcheth the heart.

So whereas the *Jewes* practise was to love their friends onely, Christ shewed, and taught them, to doe good to all men, and not to render evill for evill, but good for evill, and to love our enemies, and those that deserved not good from us; shewing us that God doth not deale with us as wee deserve.

And so in other matters Christ opened the spirituall meaning of the Commandements, whereas the *Jewes* looked too much upon the litterall meaning.

And Christ teacheth us to be bountifull, to be mercifull, to be kinde, to be long-suffering, to weepe with them that weepe, to be compassionate to all men in their afflictions, and wants. And that wee should love God, ardently, intirely, with all our hearts, and that wee should doe to all men, as wee would that they should doe to us.

Touching the Sabbath day, Christ sheweth that he was Lord of the Sabbath; and further sheweth that workes of necessitie, and workes of mercie may be done upon the Sabbath day.

And further, whereas a maine end that the Sabbath of the *Jewes* had, was this; it had respect to the Creation of these earthly matters, and to the rest of God thereupon.

So Jesus Christ having fullfilled the Law, endured the punishment that was due to man for his sinne, he being for mans Cause made a Curse, and offering up himselfe for a sacrifice to God, for (or in the behalfe of) sinfull man, in him God was well pleased, and accepted this sacrifice, so that he pardoned Mans sinne, received him into favour, and promised for Christ his sake to bestow salvation upon Man, and an everlasting inheritance in heaven.

Thus Man being redeemed, instead of a terrene life, instead of a short, transitory, troublesome life, *Christ purchased, and God freely bestowed, an everlasting, immortall, happie life, a Crowne of Glory upon Man.*

In regard of Mans restauration, or New Creation, *Christ Jesus appoynted, and man observeth and keepeth*, a seaventh day, beginning with the first day of the weeke, in memory of the workes of

our

our New Creation, our redemption from the Curse of the Law, from death, from hell, and from everlasting destruction.

For these causes wee Christians call this the Lords day.

Consider that you Jewes doe not keepe the same Sabbath that *Adam* kept, you differ in the time, and in severall respects.

And consider that you *Jewes* (being so farre scattered over the face of the earth) *you doe not begin nor end your Sabbath all at one instant of time*; for the day endeth in one part of the world, before it endeth in another.

Note, that in the first Creation, it was a Glorious worke, (and aboundance of Grace, and favour) for God, to create the world, and to make man the Cheife, to have dominion.

In respect, or regard of this worke (God resting thereupon) did blesse, (and ordaine) that day, to be kept a holy day of rest.

Note, that the worke of Mans redemption, from the grave, from death, and hell, it was a worke of greater concernment:

This worke was so long in perfecting.

First, It was decreede when God promised, *that the seede of the woman should breake the Serpents head.*

Secondly, It was long time, and in severall ages foretold by by the Prophets.

Thirdly, It was many yeares that Jesus Christ was conversant on earth, in the worke of our redemption, and it was purchased at a high price.

Note, first, that if the worke of six dayes, had a particular day appointed, in memory of Gods worke, and favour to man.

Secondly, If the favours which God shewed to man (in the Creation of these worldly matters, and the benefit coming to man thereby, and Gods rest thereupon) deserved a Sabbath, a particular day.

Ought not then the New Creation, the new and everlasting life, which was long in working, and Christs rest thereupon (I say) ought not there a day to be observed in memorie thereof, which wee call the Lords day, in memory of his resurrection, the worke of our Creation, had the last of seaven dayes, and the worke of our Redemption, the first of seaven dayes. Revel. 1. 10.

Doth not heavenly matters, exceed earthly, and eternitie a moment of time.

A word or two breifely to those Christians, that question whether

ther or no any day of the weeke, hath any respect more then another.

First, Consider that one day of the weeke, hath the denomination, or peculiar name of the Lords day; this is proved by divine institution.

Revel. 1. 10. the Apostle *John* saith, *He was in the Spirit on the Lords day.*

By this it appeareth that one day in the weeke is *the Lords day.*

Secondly, Consider that wee reade that every first day of the weeke, the Christians used to meete together to breake bread; And every first day of the weeke they laid up for the poore, or gathered for holy ends, 1 *Cor.* 16. 1, 2. *Acts* 20: 7.

Thirdly, The most auncient Writers, in the primitive times, doe shew the practise of Christians was to meete together (for holy ends) the first day of the weeke, which day they called *the Lords day.*

Fourthly, Consider that the Apostle admonisheth us not to forsake the assembling together of the Saints. *Heb.* 10: 25.

Fifthly, Consider that this day (which wee call the Lords day) as it was instituted, and had its roote, foundation, name and practice in the Apostles time, prooved before, *Revel.* 1. 10. So likewise it hath had its continued succession, from that day, to this day.

Sixthly, Consider the eminent, evident, and manifold judgements of God, shewed upon the dispisers & prophaners thereof.

Seaventhly, Consider the benefits, and blessings, that God hath bestowed in the holy use, and observation, of the Lords day.

Eighthly, Consider how dreadfull a matter it is to be such an one, as draweth back, or dissuadeth, from that which tendeth so much to the Glory of God, and he that opposeth the holy observation thereof, cannot avoide this, he will be a great offence to Christ his little ones. *Iohn* 10: 42.

Now if any list to be contentious, let him consider that he must give an account. This briefely as a touch, my present time, admits not further inlargement.

Object. But Christians doe not observe some other part of *Moses* Law.

Answ. Touching sacrifices, and ceremonies, and washings and such like, wee doe know, that these were types, shadowes, and representations of things to come.

The

The ſacrificing of Bulls, and Goates, and Lambs, and ſuch like matters, did figure out, and ſhew, that one great ſacrifice ſhould be offered up unto God, for the ſinne of man, perfectly to make an attonement.

Now when the ſubſtance figured out, the Lord Jeſus Chriſt did come, *and offer up himſelfe, a ſacrifice to God for mans cauſe, once for all*; he made a ſacrifice ſufficient, & was accepted of God.

Now our peace with God being fully made, concluded, and ended, wee need no more to uſe thoſe ſacrifices, which in themſelves were imperfect, and were but types, figures, and ſhadowes of things to come.

Note that ſome commands of God (which without limitation of time, God himſelfe commanded) as, namely, the Gathering of *Manna* in the Wilderneſſe, and diverſe rites, and ceremonies thereabout, as the times of Gathering, the quantitie, *&c.*

Yet theſe laſted not for ever, the reaſon was becauſe the ſubſtance being come (they being brought into *Canaan*, where God provided more varietie of food for them) then the *Manna* ceaſed.

Even ſo the braſen Serpent, the Encompaſſing of *Jericoe*, and the Ceremonies thereof, and other ſuch matters, they were Gods owne Commandements, but they were not to endure for ever; they onely had their uſes in their ſeaſons.

Note, That *all pictures, figures, ſhadowes, repreſentations* of other ſubſtances, they doe come ſhort, and are inferior to the ſubſtances (to the things themſelves) which they doe repreſent.

Blame not us therefore, if wee (poſſeſſing, and enjoying the ſubſtance) doe neglect thoſe figures, ſhadowes, and ceremonies.

Note further, that it is good to conſider that *Moſes* foreſhewed *that the Lord would raiſe up a Prophet like unto him*; to whome *Moſes* willed and commanded the people to hearken, and to be obedient.

Deut. 18. 19. *It ſhall come to paſſe, that whoſoever will not hearken unto my words, which he ſhall ſpeake in my name, I will require it.*

Note therefore that if it be prooved (*as it hath been prooved*) that Jeſus Chriſt is the Prophet, *like to Moſes*, whome God promiſed to ſend.

Then, and *Now your great ſtumbling block is taken away, and you are Commanded by God to follow his direction.*

And

And surely note that foraſmuch as your Nation, did not hearken unto Jesus Christ, (a great part of them, did not, would not hearken) therefore God hath (ſo ſtrictly and ſadly) required this of them, as is to the wonder, and aſtoniſhment of the world; For note, that when both *Herod*, and *Pilate*, had examined Jesus, and found no fault in him, ſee their owne words, which are left upon ſure record, and ſafely kept unaltered, *viz.*

And Pilate when he had called together the Cheife Preiſts, and the Rulers of the People, ſaid unto them; Ye have brought this man unto mee, as one that perverteth the People, and behould I have examined him before you, and have found no fault in this man, touching thoſe things whereof you accuſe him; no nor yet Herod, for I ſent you to him, and loe nothing worthy of death is done unto him.

And they cryed all out at once, away with this Man, and releaſe unto us Barrabas; Now this Barrabas was a murtherer.

Yet Pilate willing to releaſe Jeſus ſpake againe to them.

But they cryed, ſaying, Crucifie him, crucifie him.

And Pilate ſaid againe the third time, why? what evill hath he done, I have found no cauſe of death in him.

And yet more, when *Pilate* ſaw that he could nothing prevaile, but rather that a tumult was made, *he tooke water, and waſhed his hands before the multitude, ſaying, I am innocent from the blood of this juſt perſon.*

Then anſwered all the People, and ſaid, his blood be on us, and on our Children.

Note, that theſe things were not done in a corner, but publikely.

And note that as the Lord ſaid, *Deut.* 18. 19. *that God would require it of thoſe that would not hearken to him, to that Prophet like to Moſes.* And as *they deſired that his blood might be on them, and on their Children*, ſo it came to paſſe; for as Christ foretold (and they deſired)

The heavie, and dreadfull wrath of God, did breake forth upon that Nation, upon the Cities thereof, upon the Temple, and upon the whole Land, in ſo eminent, and in ſo dreadfull a manner, as none before it, like it from the time that they were a Nation, in ſo much that all the Nations round about were aſtoniſhed, and amazed thereat, and to this day the memory of it remaineth in an eminent manner. And the heavie hand of God is ſtill upon your Nation, ſo that you are ſcattered over the face of the earth, and in no place is there a Nation of you.

This

This I relate with griefe, to stirre you up, and to awaken you, that you may search and try your wayes, and turne to the Lord, meet him by repentance, and by true and unfeined humiliation, *because God is gracious and abounding in mercy.* And remember that *Israell* in the time of the *Judges*, when the hand of God was stretched out against them, *they not onely prayed, but cryed to the Lord in their afflictions.* Doe not harden your hearts, as your Fathers did in the Wildernesse, and entered not into the Land of promise.

Consider that God is just and most wise, and doth not dispence such sore, and great afflictions (for above fifteene hundred yeares) but it must needs be, for some exceeding great sinne.

Consider that your Nation did Crucifie Jesus Christ, the promised seede in whome both your Nation, and all Nations, all the Families on the earth, that are true beleevers in Jesus Christ are blessed: and there is no other way revealed in the holy Scriptures, whereby to be saved.

And the Prophets doe all beare witnesse to the truth of *this new Covenant*, to *this desire of all Nations*, to *this promised Messiah*. And consider that in case that you still depend upon *that Covenant made in the time of Moses*, remember that the highest degree that you can attaine unto, *is to be in bondage to Ceremonies, and to lie under (and to be subject to) the Curses of the Law, annexed to that Covenant.*

And consider *that Jesus Christ was ever doeing good to your Nation, whilest he was conversant amongst them on earth*, and did lay downe his life, to redeeme both you, and us, from the curses of the Law, from hell, from death, and from everlasting destruction.

God hath promised that *he will powre upon you the spirit of Grace, and Supplication, and you shall looke on him*, that you (and wee Christians by our sinnes) *have pierced, and shall mourne for him, as one mourneth for his onely sonne, and shall be in bitternesse for him, as one that is in bitternesse for his first borne*, Zach. 12. 10.

And note that wee Christians, (many of us) doe conceive that the time is now neare, even in this Generation, that the Prophets did foretell, that God will shew mercy to your Nation, or many of them; For this, wee Christians (many of us) doe long for, should rejoyce in, and doe often pray for. Amen.

Let yet at the length the Counsell of *Hosea*, be accepted by you.

Hosea 14. 1. *O Israell, returne unto the Lord thy God, for thou hast fallen by thine iniquitie.*

Ver. 2. *Take with you words, turne to the Lord, and say unto him, take away all iniquitie, & receive us gratiously: turne our captivitie.* Who can tell, it may be the Lord will answer you in mercy, thus,

Ver. 4. *I will heale their backslidings, I will love them freely, for mine anger is turned away.*

And note, that although your Nation were Actors, in Crucifying Jesus Christ, yet they did no more therein, then God had fore-determined, and by his Prophets foretold; *And Jesus Christ came for that very end into the world, to offer up himselfe to God for a sacrifice.*

The blood of Bulls and Goates were too meane, and too low, *perfectly to procure the grace of God*, which is free. Our salvation doth not depend upon our workes, but *it ariseth from the free gift, and aboundant mercie of God in Jesus Christ.* And wee Christians doe take notice of and acknowledge, that as you were actors in the death of Jesus Christ, so likewise wee did procure his death, and peirced him by our sinnes.

Further consider that the cheife Rulers and the cheife men amongst the *Jewes* had a grudge against Jesus, because that he did often reprove them publikely, for their covetousnesse, hypocrisie, and such matters; *therefore when they thus procured his death*, they gathered a company of themselves, and their servants, and such as they had stirred up (and by their meanes many other were stirred up) *and so acted this matter sodainely.*

But thus they could not have done, but that God had thus fore-determined, and fore-shewed by the Prophets; And Jesus Christ knew this before it was acted, and tould his Disciples of it, and also tould them who should betray him, and also immediatly before tooke his leave of them, and tould them it must be so, *that he must suffer death, and rise againe the third day after*; which accordingly he did, and shewed himselfe to them diverse times, after his resurrection, and not onely to them, but to diverse hundreds more which did see him after his resurrection; And in their sight he ascended up to heaven.

For note that multitudes of them (the *Jewes*) *both loved and highly esteemed of Jesus Christ*; which appeareth in diverse respects.

First, *they durst not in the day time apprehend him, amongst the*

concourse

concourse of people; for he daily taught publikely in the Cittie, and in the Temple, and *then they durst not, they did not apprehend him.* But they hired *Judas*, the traytor to shew them where he was, in that night more retired, and thither they came, with lanthornes, and other lights, tooke him and carried him away.

Now that it may appeare that *he was beloved, and much honoured of the People*, consider some particulars.

First, whereſoever he came, *great multitudes followed him*, and gladly heard and intertained him, with great respect.

Secondly, *When he then came to Jeruſalem to keepe the feaſt of the Paſſeover* (and indeed, his time being come) *he came purpoſely to offer himſelfe up for a ſacrifice to God*, he even then (*before it came to paſſe*, tould his Diſciples of his death, and resurrection.

When he was on the way neare to the Cittie, great multitudes of people, came to meete him, and with Great joy received him; and such was their joy and love to him, that they *tooke branches of trees, and ſtrewed them in the way, and others tooke their Garments, and ſtrewed them in the way where he ſhould paſſe; and they that went before, and they that followed after him, cryed with great rejoycing, Hoſanna, bleſſed is he that cometh in the name of the Lord, and bleſſed be the King of Iſraell that cometh in the name of the Lord, Hoſanna in the higheſt.*

He rode to *Jeruſalem* (that time) on a yong Aſſe. Here was ſeene, and fullfilled that saying of the Prophet,

Zach. 9. 9. *Rejoyce greatly O daughter of Sion, ſhoute O daughter of Jeruſalem; behould thy King cometh unto thee, he is juſt, and having ſalvation, lowly and riding on an Aſſe, and upon a Coult the ſole of an Aſſe.*

Thirdly, When he was led out to be Crucified, many wept as he went along, (but the Souldiers guarded him) *Chriſt ſeing them weepe, turned to them, and ſaid* (Graciously to them) *daughters of Jeruſalem, weepe not for mee, but weepe for your ſelves, and for your Children*; foreſhewing the great Calamities that ſhould come upon that Nation, in that Generation.

To returne to our former Arguments; which ſhewed Jeſus Christ to be a true Prophet, and the true Meſſiah, the promiſed bleſſing to all Nations.

Tenth Argument is, *The holy, juſt, and unblameable life and Converſation, of Jeſus Chriſt*; who ſpent his time, in teaching the

People, their duties to God, and to their Neighbours; he loved and helped, and cured the people of their diseases, leprosies, blindnesses, lamenesse, dumbnesse, deafenesse, and many other infirmities; he was a great friend to the poore, and those in distresse, to the stranger, fatherlesse, and widdow; he refused the riches, and Glory of these earthly matters, as appeareth also, *when on a time the People would have taken him, and by force have made him a King, he tould them that his kingdome was not of this world*; and he conveighed himselfe away from amongst them, and refused that honour.

Eleventh Argument may be deduced from the wonderfull matters that came to passe, at, and about the time of his suffering death.

There was darknesse from the sixth houre, to the ninth houre of the day.

And the earth did quake, and Rockes were rent in peeces, and graves did open, and many bodyes of Godly men, which slept arose and came out of the Graves, And went into the Cittie, and appeared to many; and the vaile of the Temple rent in twaine, from the top to the bottome, and other remarkeable passages: These are witnessed to us by godly, faithfull, eye-witnesses, and safely preserved on record.

Twelfth Argument is taken from his resurrection, *he rose againe from death to life the third day*, according as he had foreshewed to his Disciples, *He appeared to many, to his twelve Apostles, that sealed the truth of their testimony with their lives*, constantly, joyfully, and continually, all their lives affirming the same thing.

He appeared to many other after his resurrection, both men and women that knew him.

He appeared to above five hundred at one time.

And lastly, *He ascended up to heaven, and was received to Glory in the sight of his Disciples.*

To these things, the Nation of the Iewes (a great part of them) were witnesses to (the most part of the premised matters) and many thousands of the Iewes believed in Jesus Christ, they received the Christian faith, and many of them suffered imprisonment, afflictions (and were constant in the faith) and suffered death for that cause, but they are as buried to your people, because they became one Church, and people, with the Christians.

Moreover,

Moreover these that left these matters on record, *were eye-witnesses, they saw them, they heard them*, they were humble, holy, plaine, sincere men, such as sought not worldly honour, worldly wealth, nor worldly pleasures.

They constantly witnessed those things, publiquely, and privately, *before Kings, before Rulers, and people, all the dayes of their lives*, and the Lord accompanied, and gave witnesse to their doctrine, by many signes, wonders, and miracles, which the Lord wrought by them. And when Gods appointed time came, when they had by their preachings, and by their sufferings, taught and confirmed many, they constantly to the death affirmed to the truth of the premisses, and then patiently, joyfully, and victoriously they laid downe their brittle lives here, in hope, and assurance of, a more Glorious, and immortall Crowne of glory in the kingdome of heaven.

A thirteenth Argument to proove Jesus Christ to be the true Messiah, may plainely be deduced from the mightie, and immediate divine power of God, in begetting, increasing, and maintaining the Christian faith.

For whereas other Religions, as Turcisme, Papisme, Paganisme, and all other false worships and religions, have begun, and maintained, by force, by the allurements of this world, by indirect meanes.

Our Christian faith was begun, by the evident finger, by the mightie, and immediate power of God, witnessed by all the holy Prophets, from the beginning of the world, it hath been increased and upheld, (not by force of man, not by the enticeing voluptuous worldly pleasures, but) in povertie, and under persecution, and sufferings.

Such multitudes have suffered, so many, so cruell, so inhumane persecutions, for bearing witnesse to the truth of our Christian faith, that all other Religions being put together in one, they come aboundantly short in this kinde.

For the more our Christian faith, hath been persecuted, the more it hath increased.

And the Christian faith hath had no other matter to maintaine it, but onely this.

The brightnesse of the truth of our cause.

This

This hath appeared plainely, thorough, and in the middest, of the most darke, feirce, and dismall stormes of persecution.

A Gratious God did still (in and thorough the middest of those dismall stormes) looke so directly, and so gratiously upon those suffering soules.

That the light of Gods countenance being better then life, with the joy thereof, they were so comforted, that they did joyfully, and victoriously passe thorough those fierie tryalls.

Fourteenth Argument might be urged, I shall but breifely mention it, namely, This the manifold, and sure experiences, that wee Christians have had, when in times of distresse, and otherwise, wee have made our prayers to God, in the Name of Jesus Christ, and in his Name given praises to God. Wee know, and are assured that God hath heard our prayers, granted our request, and hath Accepted our thankesgivings.

And now dearely beloved (to you that are Jewes I now speake) doe not willfully harden your hearts, but now after above fifteene hundred yeares, yet at the length, seriously take your owne condition into consideration, search the Scriptures, and see whether these things be so, pray earnestly, meete the Lord by humble, and unfeined repentance.

The Lord is not altered, *He is the same Glorious, gratious, and blessed God, slow to anger, aboundant in mercie, and goodnesse, forgiving, iniquitie, transgression, and sinne.*

Joseph his brethren sould him, and sent him into *Egypt* as a servant, and bondman, *but God sent him for to preserve life, and to deliver many from famine, and death.*

Your Nation Crucified Jesus Christ, *but God accepted this sacrifice for your sinnes, and for our sinnes*; and this is that which God had before shewed by the Prophets; and this is the way that God appoynted *to redeeme both Jew and Gentile from death, and to purchase for you, and for us everlasting life,* which is the free Gift of God, not by your deserts, nor by our deserts.

God hath promised *to assemble the outcasts of Israell,* Isai. 11. 10. 12.

Isai. 11. 10. *And in that day, there shall come a roote out of Jesse, which shall stand for an ensigne of the People, to it shall the Gentiles seeke.*

Ver. 12. *And he shall set up an ensigne for the Nations, And shall*

ſhall aſſemble the outcaſts of Iſraell, And gather together the diſperſed of Iuda, from the foure corners of the earth, Iſai. 60. 15, 16.

Note, firſt, that God promiſed to ſet up *an enſigne*, what enſigne could this be? how doe you Jewes interpret this place?

It muſt be ſo apparent that the Gentiles ſhall ſee it.

It muſt be *a roote out of Ieſſe*, It muſt be ſuch as did apparently hould out comfort and benefit to the Gentiles.

It muſt be ſuch as the Gentiles ſhould owne and accept, therefore God promiſeth that the Gentiles ſhould ſeeke to.

It muſt be ſuch *an enſigne*, to which the Jewes ſhall be aſſembled (or cauſed to come unto) after their diſperſion, over the face (or towards the foure corners) of the earth.

Note, ſecondly, that the Lord foreſhewed here that the Jewes ſhould be for an appoynted time caſt out (of Gods vineyard) and diſperſed over the face of the earth.

This being duely conſidered, it plainely ſheweth, that this *roote out of Ieſſe*, this *enſigne* muſt needs be the promiſed bleſſing, in whome all the Nations of the earth (both Jewes, and Gentiles) were promiſed to be bleſſed, and that muſt needs be by the promiſed Meſſiah.

And conſider duely that this Scripture was plainely fullfilled, in, and by Jeſus Chriſt, to whome the Gentiles ſought. We waite, and pray for you (that are caſt out) that you may come in.

Note, what followeth, *Chap.* next ver. 2. *In that day, you ſhall ſay, (God is your ſalvation, the Lord Jehovah is your ſtrength) and ſong, and your ſalvation.*

Ver. 3. *Therefore with Joy, ſhall ye draw water, out of the wells of ſalvation.*

Note, that in that day that God will aſſemble you outcaſts, to this *enſigne*, then you ſhall no longer reſt upon that Covenant which you have broken.

You ſhall no longer hope for ſalvation, from your owne deſerts, or ſtrength, but you ſhall *with joy draw water out of the wells of ſalvation*, that is to ſay, you ſhall be ſatisfied by the pretious, and free promiſes of Grace, therein reſteth your joy, ſtrength, and ſalvation.

And as God hath Granted to the Gentiles, this pretious favour, *to ſuck thoſe pretious promiſes, thoſe breſts of Conſolation, of you our elder ſiſter, the Jewes*, Iſai. 66. 10, 11.

Even

Even so the Lord in his aboundant and rich grace and mercie, hath promised, that *you Jewes, shall suck, the same, those pretious promises, those brests of consolation, whereby the Gentiles are now nourished, and comforted*, Isai. 60. 15, 16.

For which wee Christians desire, long for, and pray for, that so there may be one Lord, and his name one.

That so *from the Rising of the Sunne, to the going downe of the same, the Name of the Lord may be great, both among the Jewes, and amongst the Gentiles.*

That so all the People on the earth may give Glory to the Lord *and sing, and shout for joy, and shew forth the praises of the Lord.*

Jere 18. 1. to 11. *As the Potter hath power over the Clay, so hath the Lord of Hosts, power over all his creatures.*

Exod. 33. 29. *God saith, that he will have mercie on whome he will have mercie.*

Shall the thing formed, say to him that formed it, why hast thou made mee thus?

Now to God be given, glory, and honour, worship, and praise, from everlasting, to everlasting, Amen.

THe use of the whole foregoing Treatise, (to us Christians) may be this, to admire at, and for ever to be thankfull for, the great, free, rich, aboundant, and unexpressible mercie, and kindnesse of God, to us (Gentiles by nature, aliens, and strangers, that were as cast out, polluted, and stained with sinne, being as without hope, and no eye pitied us: And wee would by no meanes helpe our selves.) In this our low, and sorrowfull condition, Our good, and gratious God, tooke pittie upon us, for his owne Name sake, he washed us, and cleansed us and put goodly raiment upon us; he opened the doore of hope for us, he adopted us, he elected us to be his Children, to call God our Father, he tooke us to be of his household, he promised, and surely confirmed to us an everlasting inheritance, in his own kingdome, he forgave our sinnes, delivered us from the Grave, from hell, from death, and everlasting destruction; to effect this God spared not his owne deare Sonne.

What shall wee render to the Lord for all his benefits? if wee doe not accordingly value these mercies at an high price, if wee

(Chri-

(Christians) doe not esteeme these favours of God, as the pearle of highest account. If our fruits doe not shew forth the praises of the Lord.

Note what is written;

Revel. 22. 11. *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: And he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*

Ver. 12. *And behould I come quickly, and my reward is with me, to give to every man according as his worke shall be.*

Ver. 13. *Blessed are they that doe his Commandements.*

THe use of this foregoing Treatise, (to you that are Jewes) is to invite, or to stirre you up, to consider of, your past, present, and future condition; if any motives may possibly perswade you diligently to enquire after light, and truth, to search the Scriptures, to meditate, to pray to God for Grace, and wisdome, because God is the fountaine of all grace.

If you Jewes will be willfully blinde, and hardned yet remember that your dayes on earth are but short, your glasse is running, as death leaveth you, Judgement will finde you, time past cannot be recovered, be like reasonable men, and not like unreasonable beasts.

Certainly, if any of you Jewes be a thirst, he will dig for the water of life, he will search the Scriptures, and reade them over, and over, he will meditate, and pray, he will not spare a little paines, to finde out the pure water of life.

Without this water of life, your thirst can never be satisfied.

And doe you but finde out these living waters of life, and drinke thereof your fill, And you shall be so fully satisfied, that you shall never thirst more.

For which, your unworthy friend (the meanest of ten thousand) doth unfeinedly desire, and pray.

I have in this foregoing Treatise, omitted inlargement; I have principally poynted to the places, with some few short, and breife notes thereupon, hoping that the wise Reader will meditate, and so (by Gods blessing) will draw much more sweetnesse and comfort from the pretious promises of our good God. At the present, my time, my meanes, my talent would not admit further enlargement.

I have laboured to [illegible] the acceptance, and blessing to [illegible]

FINIS.

ERRATA.

FOlio 1. line 2. *for your Nation are*, reade *your Nation the Jews are.*

Fol. 12. line 30. *to contained* adde these words, *the Covenant.*

Fol. 15. line 36. *for temporall kinddome*, r. *temporall King.*

Fol. 18. l. 37. *to serpents' head*, adde, *in a litterall sence.*

Fol. 19. l. 7. for *dly*, r. *idly.*

Fol. 19. l. 11. for *was the first*, r. *was as the first.*

Fol. 21. l. 16. for, *and this*, r. *then this.*

Fol. 22. l. 37. for, *of roote*, r. *of his roote.*

Fol. 26. l. 6. for, *shall their*, r. *shall be their.*

Fol. 41. l. 14. for, *this Isai.* r. *this with Isai.* 66. 22.

Fol. 49. l. 5. for, *scepeated*, r. *repeated.*

Fol. 57. l. 27. *unto meane parents*, adde in the words *esteem.*

Fol. 58. l. 13. for, *fill the glory*, r. *fill this house with glory.*

Fol. 61. l. 21. *to by the Prophets*, adde, *and to his Mother by Angell. Isai.* 7. 14. *Jer.* 23. 6. *Luk.* 1. 31.

Fol. 61. l. 22. 23. leave out, *to his Mother by an Angell.* [illegible] 14. *Jer.* 23.